The LUTHERAN

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"TEACH US TO PRAY"

Fathers have big responsibilities

39, No. 2

OCTOBER 10, 1956

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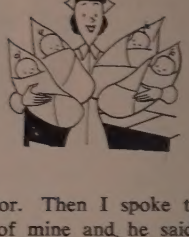
OPPORTUNITY



"My job is to follow up birth notices in the newspapers by calling on the new mothers to see if I can get business for my company," the young woman told me. "Today I visited a home and discovered that the parents were Lutherans and that they had not one baby but three. Triplets! One of the babies is still in the hospital at a high daily cost. But it was a poor neighborhood and the house was almost bare. I thought with three babies they ought to have an electric refrigerator and washing machine. And I thought I ought to do something about it. After all, if we Lutherans can't help one another what good are we?"

I nodded in agreement as she continued, "I told an appliance dealer about the people and he sent over a fairly-good used washer and refrigerator. Then I spoke to a estate friend of mine and he said if were responsible people he'd sell the house, letting them pay rent for it un amounted to enough for the down paym

"You've had a busy day," I comme

"But, Pastor, did I do right?" she as "I don't know much about this kin thing, but it seemed to me that this fa deserved some help and that somel ought to pitch in."

What could I say? Here was a w hearted Christian woman who saw a and responded to it. It would have easier to call in a welfare agency, but ing can in the end take the place of effe personal help given by Good Samar in the spirit of Christ. —WALTER CO

The LUTHERAN — News Magazine of the United Lutheran Church in Ameri

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THE CHURCH IN THE NEWS

Membership figures analyzed

In twelve states Roman Catholics outnumber Protestants, the General Board of the National Council of Churches learned at its meeting in Washington late last month. Its Bureau of Research and Survey reported that white Protestant membership lags in all six New England states, New York, New Jersey, Louisiana, New Mexico, Arizona and California. Because of insufficient statistics, Negro denominations and the Negro population were excluded from the report.

Among the U.S. white population, 61.1 per cent has active church affiliation. Of this number, 53 per cent is Protestant, 40 per cent Roman Catholic, 6 per cent Jewish, and 1 per cent scattered among other groups.

Rhode Island has the highest proportion of church members, the survey showed. Roman Catholics comprise 59.9 per cent of the state's population. Lowest membership (32.2 per cent) is in Oregon.

The survey was the first of its kind since the U.S. religious census of 1936. Officials admitted that figures might be somewhat inaccurate because of lack of statistics from Negro churches and from some white Protestant groups.

All people are neighbors

The new "people to people" diplomacy envisioned by President Eisenhower will be as important a factor in achieving peace as the programs of government itself, Harold B. Stassen, U.S. disarmament secretary, told the NCC board. "Peacemaking is even more complex than warmaking," Mr. Stassen said, urging that churches continue to support the "long and arduous negotiations necessary to bring about disarmament."

Dr. Eugene Carson Blake, NCC pre dent, reported that the "people to pe ple" program is based "on the sou proposition that we have nothing to fe from letting others get to know us be ter." He said America was successful exporting its culture through mechanic gadgets, but "we are not exporting t ideas and ideals which underlie o culture."

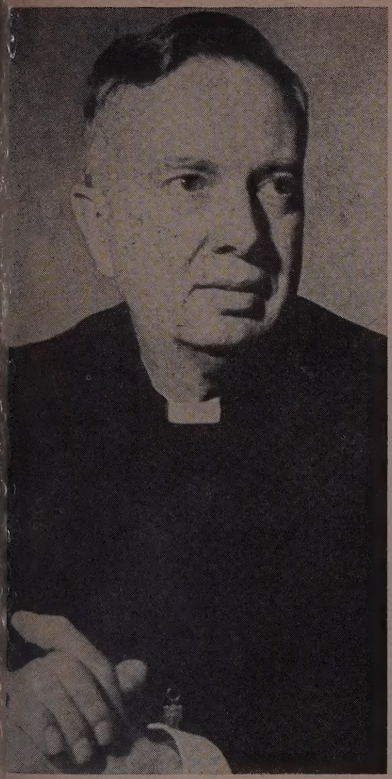
Overseas aid considered

Concern of American Protestan about needs overseas was voiced by t NCC General Board in several actio A committee was named to recomme steps American churches can take meet needs of the Near East's estimat one million Arab refugees. Luther World Federation agencies have be ministering to some of these people, w are mostly Moslem, through a hospit and schools near Jerusalem.

"The plight of the Arabs is gettin worse," the Rev. Paul B. Freeland to the NCC board. "Their bitterness is i tense, but they are ready to turn to an one who will offer them help."

Dr. Roy G. Ross, the NCC Gener Secretary, reported that Christian leade in Communist China seem to be takin a naive view of the Red government attitude toward religion and are makin "rather astonishing interpretations of t church situation." He referred especial to Anglican Bishop K. H. Ting, who ha attended a World Council of Church meeting in Hungary this summer and ha declared that China's churches "are fr to perform their proper function."

"Persons in whom we have confiden . . . directly contradict much of wh Bishop Ting says," Dr. Ross said.



REPORTS TO CHURCH
Dr. Franklin Clark Fry

Clergy crusade for traffic safety

"Drive as though God were sitting beside you" is the slogan for Greenwich, Connecticut, motorists this month. The town's clergy sparked a month-long crusade against careless driving with sermons on Sept. 30 on the commandment, "Thou shalt not kill."

State and national safety councils endorsed the plan adopted by the 22 Greenwich clergymen. Each agreed to say "at least a word" at every service about safe driving as a fulfillment of God's command by lessening the "tragic and unnecessary toll of death on the highways."

HARRISBURG PREVIEW

Christian unity is theme

What kind of unity does the church want? Studies of this question have been made timely by merger plans among Lutheran bodies, as well as by the ecumenical movement. In 1957 the U.S. members of the World Council of Churches will sponsor a Faith and Order Conference whose topic will be "The Nature of the Unity We Seek." Next August the Lutheran World Federation Assembly at Minneapolis will center around the theme, "Christ Frees and Unites."

With Christian unity so important an issue, delegates en route to the United Lutheran Church convention at Harrisburg were reading with interest the 8,000-word message Dr. Franklin Clark Fry had prepared as the president's report to the ULC. The report appeared in the 970-page orange-covered *Bulletin of Reports,* second major document provided for the 700 delegates. An earlier 137-page bulletin dealt with pension and organizational matters that will come before the biennial convention that opens today at the State Education Building Forum in the Pennsylvania capital.

So much is stirring in the field of Christian unity that "sound principles need to be laid down and thought through," Dr. Fry wrote. Major yardstick by which a unity idea should be judged, he said, is, "Does it rightly interpret the Word of God?"

Principles clarified

"Unity is a gift from God," said the ULC president, and not an achievement of men. Christ is the great Reconciler, not only in drawing men to God but in uniting them with one another. The purpose of such union must never be an end in itself, Dr. Fry wrote, but it must strengthen the influence of the Gospel

both in the church and in its external witness. "Every stride in comity . . . has powerfully aided in spreading the Good News," he declared.

Wrong reasons for church unity were seen by Dr. Fry in indifference to one's own faith, in sentimentalism, in a desire for bigness or prestige, competition with other church bodies, or a mistaken idea that economy would result from union.

Equally wrong, he said, are some of the objections raised to church union. Some of these stem from inertia, fear of bigness, false humility, lingering influences of national origins, and congregational or sectarian prejudices.

Time seen ripe for action

Hitting hard at those who feel that unity is not urgent, Dr. Fry quoted a statement that a "federation (an expanded National Lutheran Council, including one other large church body now outside it) would . . . bring about as much unity among Lutherans as the next generation demands." Such an attitude, the ULC leader declared, allows men's moods and prejudices to adjust the time schedule for unity, rather than the "pressure from above."

"Which of our present customs and vested rights are we willing to give up for the sake of a broader Lutheran unity? What things are we ready to sacrifice for it?" These were two searching questions addressed to delegates in the report. These and other questions, Dr. Fry warned, will have to be answered at Harrisburg.

Pensions change proposed

Sure to arouse considerable discussion in the early sessions of the convention was a proposed change in the ULC provisions for pastors' pensions. The 1954 Toronto convention had authorized a Special Pensions Study Committee to consider means for increasing retireme income for pastors.

The committee's plan, endorsed by t ULC Executive Board, would raise mi mum retirement income for pastors $1,500 a year, including social securit The additional cost, the committee sa could be met largely from reserve fun held by the Board of Pensions. Past eligible for social security benefits or f Canadian government allowances wou have that fact taken into consideration computing the amount they were to r ceive from the church.

Seven synods had submitted for co vention consideration memorials looki with disfavor upon any plan that relat social security benefits to the churc pension program. Advance reports in cated that an alternative plan would presented to the delegates at Harrisbu

COS report to be completed

Also facing delegates, but likely arouse only sporadic debate, were recommendations of the Commission Organizational Structure which failed reach the floor at Toronto two years ag The program for the convention provid that these be acted upon at the early s sions on Thursday and Friday, in ord to clear them up.

Included among the proposals we plans for the future of the evangelis program, of the Church Papers Comm tee, and of the Commission on Adju cation. Others concerned the relation

SEATS FREE AT HERSHEY

There will be no admission charge for th "Nets in the Deep" pageant to be presente at the 10,000-seat Hershey Arena on Sun day, Oct. 14, at 3:15 P.M. An earlier repor in "The Lutheran" which listed admissio charges was wrong—the charges applied t professional hockey games only.

iod programs to the ULC, fund-raising angements, and minor organizational ails.

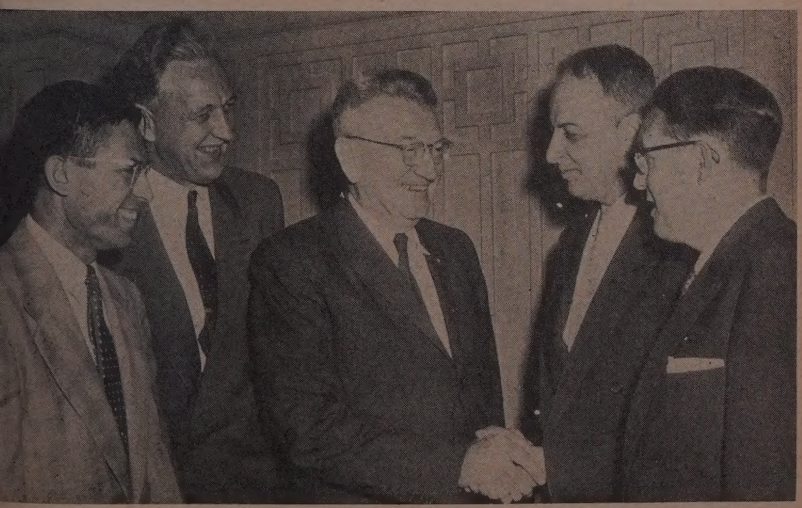
First social highlight of the convention uld be the biennial dinner of the Lu-ran Laymen's Movement, scheduled Friday evening with Federal Judge ther W. Youngdahl as the chief eaker. A Sunday afternoon program rting at 3:15 P.M. on Oct. 14 at the rshey Arena would celebrate the 30th niversary of the Board of American ssions. A professionally presented pag-nt, "Nets in the Deep," is to be given.

ficials laud CO program

Forty-seven Protestant denominations ve been co-operating for the past five ars in the work of the National Service ard for Religious Objectors. Through s agency, young men unwilling to en- military service for reasons of con-ence perform civilian work of importance to the nation's health and welfare.

Last month at a Washington meeting Gen. Lewis B. Hershey, director of Selective Service, and Dr. Arthur S. Fleming, director of Defense Mobilization, praised the CO program. General Hershey said that when Congress ordered CO's to perform alternative civilian service in 1951 during the Korean war, the law "required that we assign CO's to work but didn't say anybody had to employ them. We were faced with a very difficult situation until you folks came along and solved it for us."

The program has worked so smoothly that no CO under the church agency's program has refused a work assignment or walked off the job, General Hershey reported. The meeting heard that 12,130 young men have registered under the draft as conscientious objectors. Of these, 6,243 have received work assignments. The others were deferred, rejected on



OFFICIALS LAUD CHURCHES' PROGRAM FOR CONSCIENTIOUS OBJECTORS

n. Lewis B. Hershey congratulates Rev. Harold Row, head of NSBRO. Looking on Lewis Hoskins, Dr. Earl S. Adams and (second from right) Dr. Arthur S. Fleming

physical grounds, or are among the 1,016 now awaiting work orders.

Released time gets setback

Released-time religious education program, by which school children are excused from classes for an hour each week to receive instruction at their churches, had gained wide support in many U.S. communities. Last week it received a setback in California.

After twelve years of released-time programs in the Cupertino school district the project was dropped. Only 13 per cent of the students in the schools and only two churches of the eight in the area used the program, trustees were told. Eleven of the fourteen neighboring school districts do not have such a program.

Roman Catholics attending the national meeting of the Confraternity of Christian Doctrine at Buffalo heard a New York educator plead that the released-time program be given "top priority on the educational scene." Religious instruction on released time is no cure-all for all evils, said William F. Phelan, school superintendent in Depew, New York, "but it can be looked upon as a necessary and sound approach to the education of the 'whole' child."

Open House in Catholic churches

Every Roman Catholic church in North Carolina will have "Open House Sunday" on Oct. 14 to "help promote greater understanding by eliminating some of the misconceptions about Catholics." Bishop Vincent S. Waters ordered all pastors to conduct guided tours of the church building on that day and to encourage non-Catholics to visit and learn about the church. He said that thousands of North Carolina residents have never been inside a Roman Catholic church.

Private confession gains

Revival of the practise of private confession in Lutheran churches of Germa has been gaining adherents rapidly, a cording to recent reports. Laymen rat than clergymen were leading advoca of the practise during the recent *Kirch tag* at Frankfurt. Confessional boo set up for pastors to hear confessions persons attending the rally proved adequate, with long lines often waiti their turn.

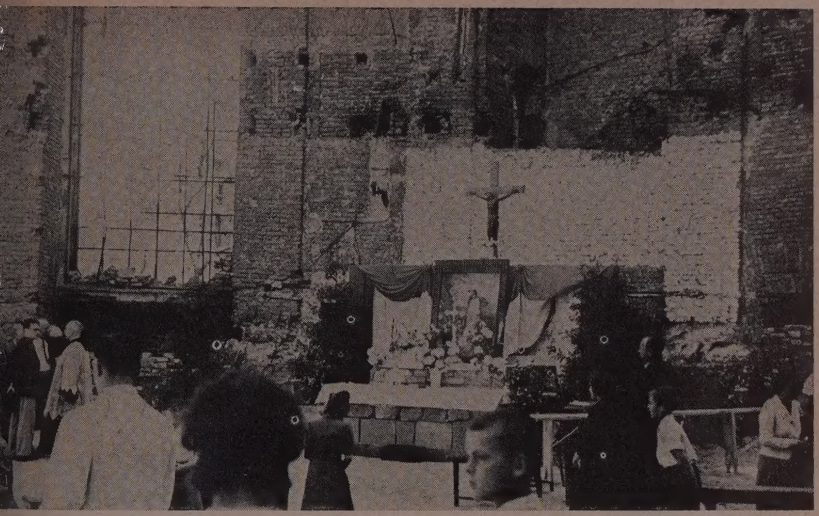
In 1952 the general synod of t United Lutheran Church in Germa (VELKD) went on record approving vival of individual confession. It urg pastors to be ready to hear confessi and to give absolution. Lutheran tea ing has never outlawed private conf sion before communion, but has left optional. It has rarely been practised.

Last month the Rev. Henry Schieb pastor of large Paul Gerhard Church Stuttgart, announced that individual c fessions will be heard in the church ev morning from 7:30 to 8:30. Oth churches were expected to adopt simi schedules. Superintendent Hans Enc of Cologne proposed that Rhineland c gregations set up committees to "so the problem in co-operation with t ologians."

Trend toward Rome seen

Discussions at the *Kirchentag* show strong feelings both for and against p vate confession. Pastors complained t they were so burdened with organi tional details that they had no time hearing private confessions.

In Austria, concern was voiced many who addressed enraged letters Lutheran Bishop Gerhard May dema ing to know whether the Luther Church was "selling out to Rome." T bishop replied in a pastoral letter t



"INTERIOR" OF WARSAW LUTHERAN CHURCH AFTER WAR DAMAGE
Now restored, it will finally be used again for worship

ome Protestants were misled by anti-Catholic prejudice into believing that rivate confession was incompatible with vangelical faith. "Confession for us is ot a legal obligation," the bishop wrote. It is a means of bringing the Gospel to s at the point where we need it most. Thus understood, private confession is ot a law but a privilege."

The next Lutheran synod meeting in Austria will discuss a new church order hich will make allowance for private onfession.

oles return to Lutheran church

German artillery fire during the siege f Warsaw had laid waste the city's only utheran church, Holy Trinity. Largest utheran church in Poland, Holy Trinity, vas modeled after the Pantheon in Rome, vas set atop a small hill in the heart of he Polish capital. Built in 1780, it lay n ruins from 1939 to 1945 (*see cut*).

After World War II the 5,000-seat hurch was rebuilt through gifts from Polish Lutherans, from the Church of Sweden, and from Lutheran World Action, plus some government subsidies. When restoration was completed in 1950 the Communist government took the building over for use as a youth center, converted it into a concert hall in 1954.

Last month, on the eve of a visit to Poland by a four-man delegation representing the Lutheran World Federation, word was received by ULC President Fry in New York that the church had been returned to the Lutheran congregation by the Red regime. The cable, signed by the Rev. Zygmunt Michelis, pastor of the congregation, was confirmed later by a message reaching Geneva LWF headquarters.

And so forth

Mrs. Guy Percy Trulock, former president of the N.Y. Federation of Woman's Clubs, became comic book code administrator on Oct. 1. She succeeds Charles F. Murphy in the censorship job.

World News Notes

End of World War II

The first world war never really ended; there was only a long armistice. Germans planned for the day when they could sail against England, and France behind its Maginot line eyed the Germans doubtfully.

Last month in Germany 24 British army officers were guests at the annual reunion of the German Afrika Korps. These men had faced each other as deadly enemies across the deserts of North Africa. But in 1956 they sang sentimental songs together and acted like college fraternity members at a reunion.

This month French and West Germans are scheduled to sign an agreement giving back peacefully to Germany the Saar valley with its valuable coal mines.

Western Europe, the scene of incessant wars since the end of the Middle Ages, is more tranquilly at peace in 1956 than at any other time in modern history. Western European nations haven't much left to fight for, or to fight with. From now on their chief concern is not to get trampled in case of trouble between the world's two new power centers—the U.S. and the U.S.S.R.

South Africa asks for trouble

The deadly virus of racial intolerance was being pumped into the bloodstream of South Africa by the bucketful this year. A hundred thousand nonwhites in Johannesburg were told they must sell their properties for what they can get, and move out to make room for whites.

In the Northern Transvaal the government ordered 10,000 people to move from fertile land where their tribe has lived 200 years so whites can have their farms. It is the Mamathola tribe of the Letsitele Valley which has been ordered to move. "The only reason for our pr posed removal," the tribesmen said, " that we are competing with neighborir white farmers in the production ar marketing of fruit and vegetables."

Among nonwhites ordered to mo from Johannesburg are 22,000 colonis from India. Many have businesses shops. They must start their lives ov in an undeveloped community, Lenasi 22 miles from the city.

Negroes and Mulattoes in six areas the city must move by next Aug. 3, ar others will have until Aug. 3, 1958. T South African government aims at cor plete separation (apartheid) of the whi and colored races.

Smart propaganda

Russians had sent to the U.S. some their farmers to study American agricu tural tactics; also home builders to s how Americans mass-produce house Now, said the U.S., send us a few Ru sians, Poles, Hungarians, etc., sometir this month to see how Americans wa political campaigns and hold free ele tions on Nov. 6.

To return the courtesy, the U.S. Sta Department suggested that a few Ame icans should be invited to Commun countries to observe their practices t next time they have elections.

In one corner of the Red world the has been surprising progress in perm ting an exhibition of western-style ci liberty. The trial of nine young men a cused of crimes connected with t Poznan riots in Poland were being co ducted openly, with dozens of weste reporters and observers present.

One of the accused was allowed describe fully how he had been beat by the police.

VASHINGTON

ROBERT VAN DEUSEN

"SUPREME BEING" CLAUSE

THE SELECTIVE SERVICE law makes rovision for alternative service for those hose conscience prevents them from aring arms. This is limited, however, the requirement that the conscientious bjection must be "in relation to a Su-reme Being" and must be arrived at "by ason of religious training and belief." his rules out those who have sociological philosophical objections to serving as ldiers but who do not have a religious sis for their convictions.

The right of the state to make a legal stinction between those who believe in od and those who do not has been se-ously questioned by many thoughtful hristians as well as by professed atheists nd agnostics. The problem becomes es-ecially acute when individuals are sent prison for their beliefs, because those eliefs are not on religious grounds.

Earlier this year, the Supreme Court eclined to hear an appeal which would ave challenged the constitutionality of e "Supreme Being" clause in the Se-ctive Service Act. Last month, another .O. appealed his case to the Supreme ourt, including in his petition both the uestion of constitutionality and several leged irregularities in the previous andling of his case.

lark case

ARTHUR CLARK, a Unitarian from alifornia, was denied the I-O classifica-on by his local draft board. Without sending him the special form for those who claim to be conscientious objectors, they classified him I-A and called him up for induction. Clark appealed this classification but the Department of Justice recommended against his claim on the grounds that he did not believe in a Supreme Being.

Clark was ordered to report for induction but refused. In 1953, the case came to court. When the judge insisted that the FBI reports on which the Department of Justice's recommendation was based be introduced as evidence, the government dropped its case rather than make the confidential reports public.

Again, Clark was classified I-A by his local board and again he appealed. This time the Department of Justice refused to go through the customary procedure of investigating, scheduling a hearing, and making a recommendation. They gave as their reason that Clark was not entitled to the appeal provisions because he did not come under the C.O. definition as stated in the law.

THE LOCAL BOARD ordered Clark up for induction. Again he refused, and was given a four-year jail sentence by the District Court. His conviction was later confirmed by the Ninth Circuit Court. If the Supreme Court will hear his case, Clark will ask to have his conviction reversed.

An important feature of the petition to the Supreme Court is the contention that administrative officials have no right to "short circuit" a person's legal rights by prejudging the outcome of an appeal. Several other irregularities in the government's handling of the case give added weight to the petition. But the basic principle at issue will be whether the government has a moral right to insist that a man's convictions must be based on belief in a Supreme Being.

EVANGELISM MISSION

MILLIONS ARE WANTED IN CHURCH

UNITED LUTHERANS are now about halfwa through a two-year attempt to witness to th Christian faith among millions of unchurche Americans. Evangelism missions are planned fo 4,400 United Lutheran Church congregations. typical mission is described here (pages 12-1

WHAT HAPPENS in a parish when the Lutheran evangelism mission comes? About three-fourths of the United Lutheran Church still has the experience ahead. As a preview, here is a story-and-picture record of preparations and mission week activities in a typical parish: St. Paul's, Greenville, Ohio.

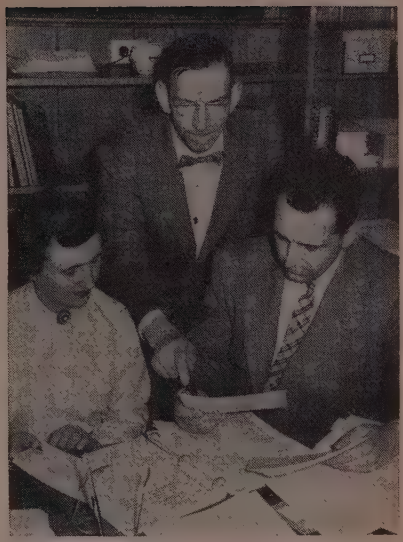
One of 30 congregations participatin in the Dayton area mission, the Greer ville church is not unlike hundreds o other ULC parishes. It went into th mission with 855 baptized, 644 con firmed, and 501 communing member About a third of them are farm peopl The rest are families of small busines owners and workers, laboring men, cle

PLANNING . . . There must be months of preparation for an effective mission. Althoug St. Paul's Church had no pastor during planning period, members of the congregatio committees, arranged meetings. Of 641 adult members, 150 took active part in missio

al workers, a few professional people. Its community is an average American own. With just under 10,000 popula- on, it is 35 miles northwest of Dayton. Although chiefly the hub of a thriving gricultural area, the town shares in the ociological growing pains of modern in- ustrial America. It has some industry f its own, and many of its residents ommute daily to jobs in Dayton.

St. Paul's is one of four Lutheran hurches in the area (two ULC, two ALC), with combined membership of ,000. Both ULCA groups participated n the mission.

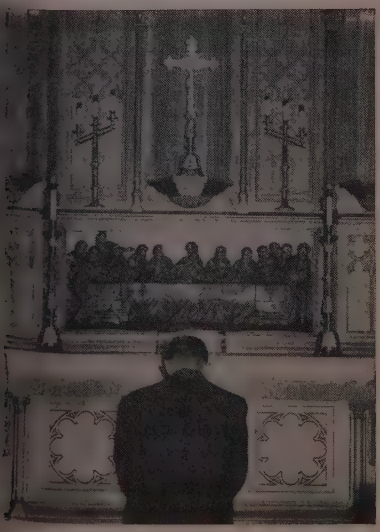
St. Paul's entered the mission under a isadvantage. It was without a pastor uring almost the entire period of mission reparation. The present pastor, the Rev. amuel Hoeflich, began his ministry in Greenville a week before the mission.



Census of community was made to develop "responsibility list" of people to visit

PRAYER —

People took turns at altar in continuous prayer vigil on day before mission began



— AND PUBLICITY

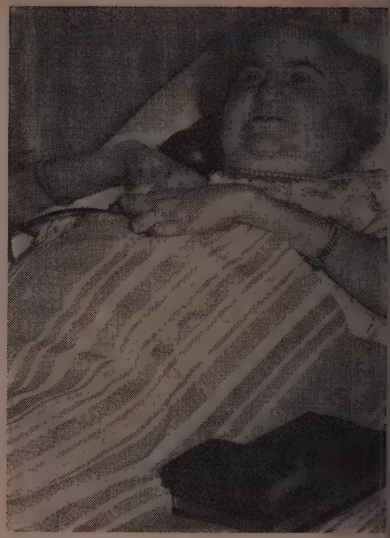
Public relations chairman explains plans to executive of Greenville Daily Advocate

"In a parish which was ready to 'take a breather' between pastorates, the Lord came down and kindled a fire," related Lewis W. Grote and Mrs. Lorene Evans, who served as co-chairmen for the mission although they are two of the busiest people in town."

Mr. Grote is Darke County treasurer and recently ended a long term as Sunday school superintendent at St. Paul's. Mrs. Grote also works full-time, teaches a Sunday school class, and is a leader in women's activities in the congregation.

Although Pastor Hoeflich directed the final preparations, he is the first to give credit to the laymen who had already been at work several months on mission planning.

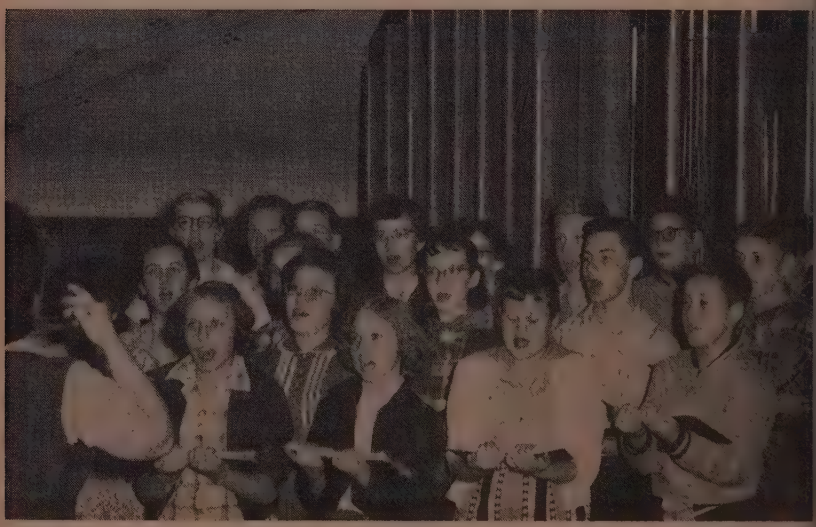
When the Dayton area invitation was received, the church council hesitated to "go out on the limb without a pastor,"

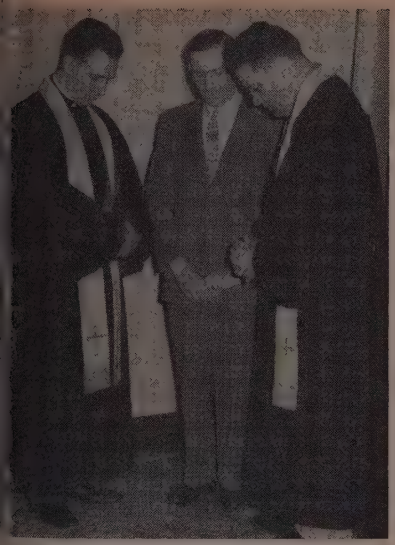


INVALID, kept in bed by arthritis, mad a hundred phone calls promoting missio

EVERYBODY HELPED

Young people shared with adults in enthusiastic preparation for the big effort. forty-member high school choir rehearsed liturgy and chorales for the mission service





LAYMAN prayed in sacristy with pastors before each evening service in mission

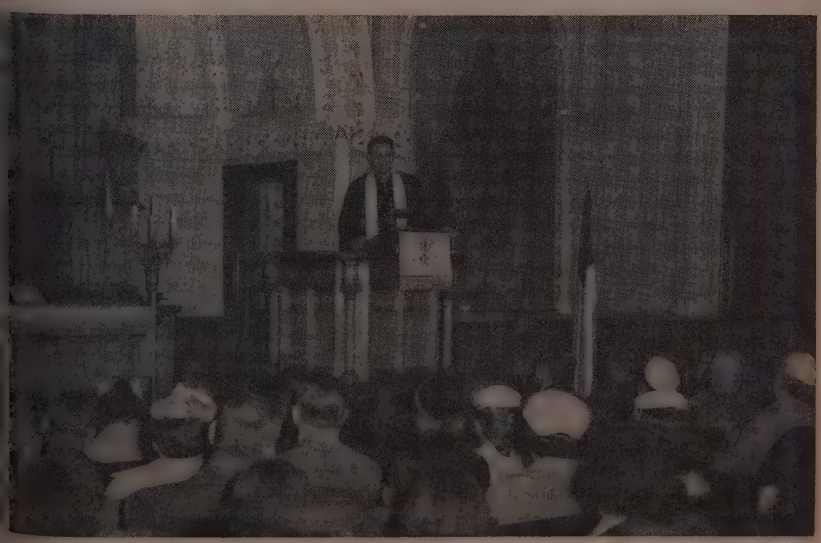
so Chairmen Grote and Evans were asked to present the matter to the entire congregation.

The vote was unanimous—to enter the mission, and to make the 30-cents-per-confirmed-member "initial investment" requested by the area central committee. And, adds Pastor Hoeflich, "one of the few men who were hesitant about the whole thing later became the first to volunteer for on-going evangelism, after the mission week ended.

"We took the congregation's vote as the voice of the Spirit," relates Mr. Grote. "Immediately we sat down and drew up a list of people we felt best qualified to serve as subcommittee chairmen. We went to see each of them personally—and everyone said 'yes.'

"We asked each of them to select and organize his own committee. The Lord must have guided our choices and theirs,"

MISSION PREACHER from neighboring Ohio community spoke at each of the five evening services during mission week. Church was crowded with people who seldom attend



Mr. Grote adds, "because everyone accepted and served with real enthusiasm."

Dr. Amos John Traver, of the faculty of Hamma Divinity School in nearby Springfield, was asked to conduct services on the Sunday previous to the mission, to commission the people who would make the pre-mission every-member visits. "The response was so good," Mrs. Evans recalls, "that when the volunteers came forward at the 8:30 service, only a half-dozen people were left in the pews."

STATISTICAL RESULTS of the mission were encouraging. Commitments included 26 adults for the pastor's class and 16 children for baptism and 19 for Sunday school.

Included in the group baptized a few months later were two families—one set of parents with two grown daughters,

MEALTIME INTERVIEW. Besides sermo each night, missioner had numerous discu sions with people of the community abo the implications of the Christian fai

LAYMEN went out into community each evening after service to visit families n active in church. Then they returned to the church to report results. In four nigh they found seven candidates for adult baptism, 19 for confirmation (the 26 we enrolled in pastor's instruction class), and 19 children enrolled for church scho

MISSION ISN'T OVER. At week's final meeting, laymen enlisted in long-range plan

another couple with their new baby. Baptizing them was one of the thrills of my ministry," says Pastor Hoeflich.

There were other results. Attendance at St. Paul's on the five Sundays following the mission averaged 408 persons—nearly two-thirds of the confirmed membership, almost half the baptized membership.

But more significant than statistics is another fact: In a parish where it used to be said that "Evangelism is the pastor's job—that's what we pay him for!" there is now an enthusiastic, joyous, on-going year-round program of lay witnessing.

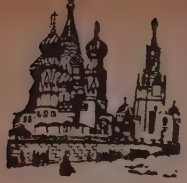
On the last night of the mission, the visitors were asked to indicate if they would be volunteers for a permanent lay-visiting program. Everyone present signed the paper, and others came and asked to be included before a week had passed.

The mission week committee structure was retained intact for year-round service, with subcommittee chairmen serving as the congregation's standing evangelism committee, and Mr. Grote and Mrs. Evans continue as co-chairmen.

BOTH THE COMMITTEE and the entire visitors' group have continued to meet monthly, even during the summer months, the former for planning and the latter for instruction-visiting-reporting sessions.

The subcommittees, too, have remained active. The telephone committee, for example, was pressed into service when the church council voted on a Monday evening to change the regular early service on Sundays from 8:30 to 8:15 A.M. By Saturday evening every home in the congregation had been notified.

The second pastor's class which resulted from lay visiting began its sessions early in September, almost as large as the class which followed immediately after the mission.



CAN CHURCH SURVIVE?

RED RULERS EXPECT THE CHURCH TO DIE IN RUSSIA AND THERE'S REASON FOR THINKING THEY ARE RIGHT

No SHARPER contrast can be imagined than between Russian Orthodoxy and Russian Communism today. Out of a whole bristling series of opposites, let me choose three. It's a battle of Age versus Youth. Women outnumber men in the church services by twenty to one. In a Leningrad chapel where I was able to make an actual count from a balcony, the score was 114 women and three men in a typical slice of the congregation. Judging from the wrinkled, work-worn, world-weary faces under the shawls, the average age is depressingly high. Almost no teen-agers are in church and equally few children.

Arrayed against the church are the dynamic *Komsomol* activities for youth and the fairyland Palaces of Pioneers with which Communist Russia captivates and entrances its boys and girls.

THE PALACE at Leningrad is exactly what its name implies. It was the unimaginably sumptuous residence of the dowager empress until the revolution. Now seven hundred circles of healthy, sparkling-eyed, rosy children, 12,500 in all, troop into its marble halls under crystal chandeliers twice each week for games, folk dances, scientific lectures and vocational guidance.

Forty-eight workshops, equipped with the last word in machine tools, help to turn their hobbies into life-long skills. Enthusiastic, dedicated instructors exuded magnetism as we watched the work. Will devout Christian grandmoth ers or vibrant Communist teachers win

ANTITHESIS No. 2 is Yesterday again Tomorrow. The mortal combat now raging in Russia is between a stationa culture anchored in the past (Orthodoxy and a dynamic society in revulsion again the past (Communism). Nothing make a priest's eyes gleam like an antique ico or relic. A seventeenth-century holy pi ture quickens his pulse.

The one and only point at which th church has exercised a freedom to diff with the state has been in resisting th adoption of a corrected calendar. East and all the other ecclesiastical festiva are still celebrated according to the ol inaccurate Julian cycle. Yesterday, wi all its grandeur and errors, is sacrosanc

COMMUNISM—in sharp contradictio —idealizes and idolizes the Utopia ahea It vilifies the past, especially the repre sion of the Czars, and has no conscienc about dealing ruthlessly with the gener tion now alive for the sake of an emer ing Tomorrow.

Today's religious superstition can b tolerated, the Soviets argue, because it sure to fall of its own weight before lon The twenty-first century, not the sever teenth and still less the thirteenth, is th be-all and end-all of the followers o Marx and Lenin.

RUSSIANS IN CHURCH . . . "work-worn, world-weary faces under shawls"

CREDULITY versus science is the deepest cleavage of all. The Orthodox often seem to make no distinction between the miracles of Christ and the endless stream of prodigies that they believe have been occurring ever since. An aura of the supernatural is over the church and all its works. If the soil of your farm is depleted, have the priest sprinkle holy water over it. If you are sick, pray to a wonder-working icon.

THE TOTAL EFFECT of religion, seen through that kind of a miraculous haze, is antiscientific. What incentive do people have to improve their living conditions through chemistry, improved agricultural methods, or even medicine if they are drugged with an opiate like that? Communists ask. With the incorruptible body of St. Stephen on display under a brocade cover, and the whole religious atmosphere saturated with the thaumaturgy of St. Sergius and his successors, piety can easily be caricatured as the enemy of thought.

COMMUNISM, with a violent swing of the pendulum, deifies science. The Russian state is so intoxicated with the enormous technological advances already achieved, rising from industrial near-zero in 1917 to threaten even proud America's lead in key types of manufacturing forty

years later, that it falls on its face in adoration before the Machine.

With the naive faith of a youthful society, communism believes that there is nothing that science cannot do. God is superfluous. Nature is so wonderful that miracles are pale and meaningless. What has the church's God ever performed that man's scientific attainments have not excitingly surpassed?

You and I will probably say that a corrective is needed on each side. If only a sixteenth-century Reformation could occur in the Orthodox Church of Russia in 1956! Meanwhile the battle is joined, a war to the death.

I WOULD BE easier in mind if some of the staff officers on the Lord's side did not seem so ready to agree to the crippling handicaps under which Christianity will have to fight for its life in the fray ahead. One Baptist voice, after telling us that no young person is ever baptized under eighteen years of age, said, "We have the conviction that the custom of our sister churches in other countries of baptizing younger children, often around twelve years old, is wrong."

Church organizations of youth are not desirable because "there is nothing about that in the Holy Scriptures. We keep to the Scriptures in spirit and in word. According to the Bible, all members should participate together in the building of the Kingdom. Furthermore our young people are kept busy on a large scale in school and at work. We consider it wrong to put on them the burden of additional study. Physically our youth has ample opportunities due to the existence of excellent clubs and other organizations provided by the state. We limit ourselves to religious education in the church building and at home, which is satisfactory in every respect."

An Orthodox spokesman observed "The care of invalids and orphans ha been taken over by the government. Th church is relieved of that." The inflec tion that he gave to "relieved" worrie me. It sounded as if it echoed a feelin of relief.

One never knows what goes on in th depths of other men's minds. People liv ing under tyranny get to be artists i burying their real sentiments under a impassive expression on their faces. Sen tences like those, though, have a disquiet ing ring.

Meanwhile the Communist foe is ex ecuting a shrewd maneuver around th flank of the church. Have shrines, pil grimages, icons and relics been sacred t the simple Russian people? "Well," th enemy cynically seems to say, "let then have them." Why try to change th habits of a thousand years? Instead we'l give them blasphemous substitutes: granite mausoleum in Red Square, th embalmed bodies of new demi-gods t gape at, portraits and busts of SS. Leni and Stalin everywhere.

Instead of suppressing the gush of de votion of the faithful, the cunning mas ters of Russia are siphoning it off int channels of faithlessness. It is devilishl clever, all the more sinister because could be effective.

THE MOST HOPEFUL glimmer I saw was at a country place, Udelnaya, fort miles outside of Moscow. Maybe religio is sounder in the rural districts of Russi than in its huge secularized cities. There is ample precedent for that in our own land! A larger number of men, althoug still only a small fraction, were at th service on Sunday morning. The averag age of the whole congregation was lowe too.

But far and away the most impressive nd heartening symptom of spiritual itality appeared at the baptismal service n the shed-like baptistry building next o the church. As young mothers and athers ringed the huge baptismal bowl ith their babies in their arms, the grave, esonant voice of the old priest gave hem ten minutes of the straightest, clear- st and most scriptural exposition on holy aptism you would ever want to hear.

With an abrupt command he made hem turn their backs on the holy icon nd repeat distinctly and emphatically, "I renounce the devil and all his works nd all his ways." "Spit," he ordered and hey obeyed—spit on the devil! After- ward they turned around, declared that hey *had* (nothing new or transitory bout it) believed on the Triune God; he priest deftly plunged the head of each nfant three times below the surface of he water, rubbed his back with another generous dousing; and handed him back squalling to his mother. Seventy were baptized on one day. Vital Christianity is gloriously alive in a scene like this.

One final question that I cannot escape answering is, Did your deputation do more good or harm in its visit to Russia? I candidly admit that there are scores on both sides of the board. We are not completely naive.

The good, take my word for it, far outweighs the evil. I only wish I could set out the very substantial positives in plain English. On several notable occasions we spoke with candor in words that will be remembered.

The American-Russian church conversations that nine of us began in Moscow in March will go on and on. As the head of an international team, I expect to meet Russian churchmen many times in years ahead.

ETURN VISIT . . . Eight churchmen from Soviet Union came to U.S. in June, including utheran Archbishops Jan Kiivit and Gustav Turs of Estonia and Latvia, Armenian Orthodox Bishop Gregorovitch, and Metropolitan Nikolai of Russian Orthodox Church

THE FOUR FEARS:

1. Fear of the Unknown

Most things we fear are imaginary. Our lack of faith in a loving God is the reason we can be so fearful

OUR WORLD IS SCARED.

Of course men have always been afraid. The primitive savage has his fears —of evil spirits who live in trees and rocks or whose power is sensed in lightning or a furious wind. Ignorance has always bred fear.

But today it is the atomic scientist who says, "I am today a frightened man. All the scientists I know are frightened for their lives, frightened for your lives." And in between is the "average man" who is also afraid, as his present-day obsession with "security" reveals.

The very fact that these threatening objects are often obscure and ill-defined makes them the more frightening—to savages, scientists, the rest of us.

A FEW YEARS AGO Archibald MacLeish wrote a radio drama that he called "The Fall of the City." The people, warned of an approaching conqueror, are thrown into a panic. They turn this way and that, seeking protection. But the comforting words of the politicians, the boasts of the generals, and the magic of the pagan priests all fail to give them courage.

So there is no resistance. The gates are thrown open to the enemy. The people, hopeless, prostrate themselves before him as he rides through their streets, clad in resplendent armor. Suddenly the victor's visor is lifted—the armor is empty! The conqueror is their own fe of life. Yet all are afraid to lift the eyes. So they never discover that the only danger is their lack of faith.

The Bible diagnoses our ailment this phrase: "All we like sheep have go astray" (Isaiah 53:6). The compariso though accurate, is not flattering. She are stupid, helpless creatures. They ha no effective weapons of defense again their enemies.

Often hundreds of sheep will join headlong flight across the prairie simp because one of their number has be frightened by a bit of rolling scatterwe —even though it has seen hundreds ju like it every day. The rush continues u til the front ranks are pushed into ravine or dry creekbed, where they a trampled to death by those behind. The are frightened to death, literally, b nothing.

BUT WHAT MAKES human beings a that way? Is not the fact that we hav forgotten life's supreme fact—the lovin presence of God?

The Bible often speaks of this. notable illustration is in Psalm 139:

> Whither shall I go from thy Spirit? whither shall I flee from thy pre ence? If I ascend up into heaven, tho art there: if I make my bed in he behold, thou art there. If I take th wings of the morning, and dwell in th uttermost parts of the sea; even the shall thy hand lead me, and thy rig hand shall hold me. If I say, Sure

By JOHN SCHMIDT
Pastor of Indianola Church, Columbus, Ohio

the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

What was once a common symbol in Christian churches was an unblinking eye, fixed in either a triangle or a circle. It was intended to remind worshipers of God's unceasing presence.

But too often, as in the childhood of Martin Luther, this divine presence was disassociated from the fact of his love. Thus it became a frightening thing, instead of a symbol of comfort and encouragement.

Why does God keep his eye upon us so untiringly? Are we to think of him as of a policeman who persists in his pursuit until he succeeds in putting handcuffs on his victim? Not at all. God's nature is love. He is almighty, but only that his loving purposes might never be thwarted by the wilful folly of man. He is all-wise, that he might anticipate every hindrance to the success of his redeeming will. And he is everywhere and continually present, so that he might enfold each one of his creatures in his love.

There is an inscription over the fireplace of an old inn in West England that provides us with the second half of our answer to fear. It reads:

"Fear knocked at the door;
Faith got up and answered.
There was nobody there."

Of course, that is not the whole truth. There are some things of which we are afraid that are very real. Pain, suffering, separation, and death are among them.

But so often, as the play of MacLeish reminded us, we shy fearfully from the mere shadows of unreality. Professors at the University of Wisconsin analyzed the things of which people were afraid, and discovered that many of them never happened. Others, when they did happen, proved unimportant.

Another portion of the things people feared could not be changed, one way or the other, by the persons involved. All together, 92 per cent of our common worries were wholly useless!

Significant, then, are the words of our Lord: "If God so clothes the grass of the field . . . will he not more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' . . . Your heavenly Father knows that you need them all."

We should take sides in politics, but must not assume that God is on our side

By REINHOLD NIEBUHR

THE U.S. presidential election, with all its propaganda and decisions, is a sharp reminder to us of the conditioned and finite character of all our reasoning. Here we are, living peacefully with our neigh-

bors and our fellow church members, having many common convictions on ultimate religious and moral questions. But in the campaign year it becomes apparent that we do not agree on political questions.

To one man, President Eisenhower is the greatest hero of our time. To another man he is a military hero who is being used by a party to further the interests of what would be a minority without his prestige. To one man the "New Republicanism" is a creative achievement. To another man, it is simply borrowed from the achievements of past Democratic administrations.

WHY SHOULD sincere and reasonable men differ so much on these and other issues? Sometimes the power of family or regional tradition determines our choice. It is obvious, for instance, that the Republicans are bound to carry Maine, Vermont and New Hampshire, and that the Democrats will carry most of the Southern states despite the division in the party on desegregation.

In some instances economic interests color our convictions in an election. It is, for instance, not yet obvious whether the farmers will remain with their traditional loyalties or whether declining farm prices will prompt a "farm revolt."

Our political decisions are "moral" decisions in the sense that they deal with what is morally right or wrong. But these decisions are colored by prejudices, interests, misconceptions and other forms of human frailty.

OUR CHRISTIAN FAITH must serve to make us conscious of these frailties, so that we do not make too great a claim for our political commitments. In a democratic society it is significant that both the secularists and the devout have united in espousing a secular politics, which means that we are agreed in r garding a too close affinity between o ultimate religious commitments and o political decisions as wrong, both fro the standpoint of politics and from t standpoint of religion.

It is interesting that the increasi custom of opening the conventions w prayer had the same cynical reacti from journalists this year as four yea ago. The cynicism was due on the o hand to the suspicion that the praye were meant to influence religious peop politically, and on the other hand to t partisan character of some of the pra ers, which suggested that God was eith a Democrat or a Republican, or was least committed to one cause or the othe

We can safely say that one of the gre achievements of democracy in Angl Saxon lands is that they have no "Chri tian" parties, or in other words, th politics have been made secular, with t consent and under the urging of goo Christians who found the too intima relation between a religious loyalty an a political one politically, morally, an religiously dangerous.

THIS DOES NOT MEAN that devout pe ple should be so filled with a sense of th finiteness and contingency of politic loyalties that they become politically in different or neutralist. In a free societ it is important that each of us mak political decisions according to our be insights, and that we recognize the fat fulness of these decisions for our natio and for our age.

But meanwhile, we may well be grat ful that the stability of a democracy de pends upon a consensus between partie greater than will appear in an electio year, and that this consensus is in fa greater this year than it has ever been the history of the United States.

Brotherhood Will Take "Bigger Steps"

Field secretary will be added to staff. Bodie elected president. Revision of constitution tabled. Men will support radio series

THE CANADIAN WEATHERMAN turned a cold shoulder in the direction of 200 Kitchener-bound delegates to the United Lutheran Brotherhood convention two weeks ago, but the cool reception was forgotten in the warm welcome of the host Canadians, fanned by the heat of three days of vigorous floor debate.

The 20th biennial convention, conducted in St. Peter's Church Sept. 20-22 (the first in the 38-year history of the ULCA layman's organization to be held in Canada), were marked by vociferous discussion of such issues as constitutional amendments, biennial projects, seating of delegates, and election of officers.

Before the convention was two hours old, a debate developed over the seating of delegates who registered after the 30-day deadline for filing. Those favoring the seating of any delegate submitting proper credentials argued that "this organization needs all the manpower it can muster." Opponents referred to "an eight-year precedent" and said that to abandon it without warning would discriminate against those who, understanding the rule, had not come to Kitchener.

The move to seat the late-registering delegates was defeated. A 15-man delegation from the New York-New England Synod had to be content to register as visitors. As for future policy, the convention voted to provide in its new by-laws the assurance that registration will be kept open until the closing roll call on the first day of the convention.

By RICHARD T. SUTCLIFFE
Of ULC Press, Radio, Television Dept.

LEADERS CHOSEN
B. T. Bodie, Russell Barley, Jack Oetgen

MOST OF THE FLOOR DEBATE on the second day of the convention was concerned with three subjects: a proposed amendment to the constitution specifying membership in conventions on a synodical rather than a congregational basis, consideration of a proposed new constitution including a name change from "Brotherhood" to "United Lutheran Church Men," and a memorial from the Georgia-Alabama synodical Brotherhood calling for moral and financial support of the United Lutheran radio series of the Protestant Hour as a project for the coming biennium.

A group of Pennsylvania Ministerium delegates led by Pastor Phares Beer opposed synodical instead of congregational affiliation as the basis for registration as

convention delegates. Proponents of the new basis failed to round up the required two-thirds vote. After nearly two hours of debate, the convention tabled the proposed amendment. With it disappeared all hope of adopting the new constitution.

THE GEORGIA - ALABAMA synodical Brotherhood, led by President David Bloomstrom and Jack Oetgen, urged that moral and financial support of the ULCA radio series of the Protestant Hour be a project for the upcoming biennium. The Georgians said "the Brotherhood needs a dynamic project around which to rally. This radio and television ministry of the United Lutheran Church would attract the interest and support of all of our laymen, would help to strengthen the Brotherhood and, at the same time, serve as a powerful right arm in the work of the evangelism efforts of our ULCA."

Delegates indicated willingness to go along with the Georgia-Alabama memorial, and voted to request approval of the ULCA Executive Board, to make certain that no Brotherhood project conflicts with the wider interests of the United Lutheran Church.

In the election for president, B. T. Bodie, a Columbia, S. C., realtor, was given a one-year term succeeding Merwyn C. Fuss. Other officers elected are Aubrey Mauney, Kings Mountain, N. C., first vice president; Jack Oetgen, Decatur, Ga., second vice president; Russell Barley, of Beaver, Pa., third vice president; Eugene Kelchner, of Merchantville, N. J., secretary (re-elected); and William Shetlock, of Coplay, Pa., treasurer (re-elected).

A BUDGET of $43,765 was adopted for 1957, based on anticipated revenue of $28,000 from congregational Brotherhoods and a 50 per cent increase in annual membership dues (from $1 to $1.50). The budget also took into account an appropriation of $12,000 to the Brotherhood from funds of the United Lutheran Church in America. The budget will provide for addition of a field secretary to the staff.

A vote of tribute was paid to Earl Bader, who had served as executive secretary of the Brotherhood for 20 years.

Howard Logan, the new executive secretary, called on the Brotherhood to "put aside dissension" and "march together toward a greater and more effective Brotherhood. We must make the Brotherhood a more effective organization for the development of strong lay leadership in our local congregations. We have begun to take steps toward a strong men's organization, but we must take even bigger ones."

LAMB AWARDS—recognizing outstanding work in Boy Scouting—were given for the first time to 10 United Lutheran laymen. The adult award, authorized by the National Lutheran Committee on Scouting last year, honors Lutheran laymen and pastors "who have given notable worthy service of exceptional character to the physical, mental, moral and spiritual development of boyhood in the Scouting program of the Lutheran Church."

The winners, who received a medallion with the cross in the background and the lamb in the foreground included:

Dr. George E. Eichler, Northampton, Pa.; Earle W. Bader, Bethlehem, Pa.; Donald G. Welsh, Washington, D. C.; William Henry Smith, Pine Grove, Pa.; Norman A. Buending, Chicago, Ill.; Donald E. Wagner, Hummelstown, Pa.; William Weikel, Philadelphia; W. Harold Little, Hickory, N. C.; Aubrey Mauney, Kings Mountain, N. C.; and Walter G. Bushick, Chicago, Ill.

FRESH VIEW

I WAS NOT REALLY looking for credit—or perhaps I was. Anyhow I was glad to see that two of the three couples we had called on appeared for the service Sunday. First were the Smiths. They are members and only need a little encouragement from some of the other members to remind them they are missed and are missing something.

But when the Detrands walked in and were ushered to the pew ahead of us, I nudged Dan. He raised an eyebrow and made a circle with thumb and forefinger.

AFTER THE SERVICE, we all walked out together. Then Dan got George into conversation with some of the men and first thing you know they were signing him up for Brotherhood next week. Doris smiled, real happiness shining through. "I guess you'll see a lot of us from now on."

Just then Claire Mawson put a hand on my shoulder. "Don't forget you're coming to breakfast Tuesday morning. And if you'll introduce me to this young lady, I'll invite her too."

"Doris," the name slipped out without my really intending it to but I let it go, "this is my nextdoor neighbor and dear friend, Claire Mawson. She's always thinking of something to drag people away from their housework. So if she invites you, you'd better come. Otherwise she'll probably come and do your ironing or whatever you do on Tuesdays. That's what she's like."

"Sounds like the right sort of person to know," Doris laughed.

"Don't go by what Connie says," Claire advised. "She's a nice girl but she exaggerates when she's talking about someone else's good qualities. But do come to breakfast, *please*. We'd love to have you. Ten o'clock." She was gone before Doris could say no.

I WAS GLANCING about for other people I thought Doris would like to meet, when Karen appeared. "I'll take Susie and Donna home, Mother," she offered graciously.

"But—"

"Ben and Frank are here and Ben's father will take all of us in his car." She gave my cheek a loving little pat and was gone.

"My," exclaimed Doris, "What a charming young girl! You have three daughters?"

"Two daughters and a son. "My answer was absent-minded. I supposed Karen was just trying to get Ben's father to see her as a charming older sister to Susie and Donna. They certainly didn't need anyone to "take them home." They are quite capable of navigating the few blocks to our house alone, or they could wait for Dan and me. It's been ages since I've expected Karen to take Susie home.

"I thought she said 'Donna,' but I suppose it must have been 'Donnie.' "

"I beg your pardon? Oh, about my children. Yes, you heard correctly. But Donna isn't my daughter. She's just living with us. My son's name is Peter—the Rock, you know."

"Oh." She was obviously bewildered. "I'm sorry! I was only half thinking what I was saying. Karen upset me for a minute, although I should know enough not to be too upset by anything a 14-year-old does. Still, she startles me when she shifts from one role to another without any logical connection."

"Upset you? I thought she was charming."

"She was. But she was putting on an act of some sort. Oh, well. She is really very sweet and I shouldn't say things like that. But about my family. I have three children. Karen, Pete and Susie. Then Donna is living with us while her mother is in the hospital."

"Now I understand. I was confused for a minute. Is this your boy?"

"Mom, I'm going over to Tommy's. We're going to have a turtle race with the turtles we got in the park yesterday."

"Don't you want to do that after dinner? Ours won't take long."

"Oh, his mother will give us something if we get hungry." He dashed off. Tommy, who was waiting for him, waved to me and they were both gone.

"Boys! Aren't they the limit? But I do love them."

"So do I." Her lips quivered for a brief second, so brief that I'd have thought I imagined it if she hadn't continued, "We had a boy, but he was run over and killed, two years ago. He would be eight now."

THEN, AT MY QUICK murmur of sympathy, she went on, "I'm not telling you so that you'll sympathize with us, but so that you'll understand us. Some of the time we are quite happy in what we are doing. Then the awful ache comes over one or the other of us or both. I know we are moody. But we are getting better and much easier to live with."

"I wish I'd known! I must have sa some very tactless things."

"I thought you might feel like that you learned later about our loss. Y might think you had talked too mu about your own family. That's why wanted to tell you now."

"If only your pastor had told ou when he wrote about you!"

"We didn't want him to. We thoug in a new place with a fresh start w would get along better if people we able to be perfectly natural with us a not remind us. But that was thinki of the people in the church as strange After the service this morning, sharing high experience like that and then havi you and your friend—what was h name? Claire Mawson?—accept me ju as one of you, well, I don't want to ke a wall around myself, after all."

"I'm glad you feel like that. And I say things that hurt you any time, w you please just kick my shins?"

"Perhaps not that. But I'll let yo know. You can count on that. Don say anything to George, though, till I' had a chance to tell him. In some wa he takes it harder now than I do. H thought moving would make everythin better. Until today I thought it w only making them worse. Now I fe that the time and place don't matter."

"CONNIE, DEAR!" It was Eloise Clin foos. "I haven't seen you in ages!"

"Isn't that just so? It's grand to s you." And such was the effect of th service, I really meant it. In all sincerit I could say to Doris, "This is Eloise one of our standbys here, when she isn too busy with her job. When we wan something well done we call on Eloise.

The men had returned and Dan pro pelled me toward the car. "When I wan a dinner well cooked, I call on Connie.

WORSHIP NOTEBOOK

FOR SEVERAL YEARS a large cardboard box has stood on a shelf in my study. In it is a multi-colored accumulation of booklets, the work of proud congregations which want to tell the story of their new church or of some renovation program.

Recently a new booklet came to my desk. It told of a congregation in Nebraska, started in 1880. Two years later a frame chapel was built which served the growing congregation. Last year a modern church and educational building were built and dedicated.

WITH THE BOOKLET was a letter from the pastor. One paragraph struck my attention. The pastor explained that, until recently, his congregation had little understanding of the liturgical practices of the Lutheran church. "As a result of a co-operative and teachable committee on worship and an enthusiastic Altar Guild we were able to equip our church with the proper furnishings and appointments and to introduce a proper use of the liturgy, vestments, acolytes, paraments.

"All of these were accomplished slowly by a process of teaching the congregation their meaning and purpose. The response has been most encouraging. Our people are not only proud of their new church and its beautiful and correct appointments, but many of them are equally proud that they are able to tell others about them and their use.

"Perhaps the one item that has accomplished much spiritually among our people is the daily prayer bell" (explained in the brochure). "Many of our members have developed the habit of prayer at these hours. The bell is operated automatically and its tones are remarkably clear and authentic. It has an audible radius of about 1½ miles. It was manufactured to ring the various ringings outlined in the Occasional Service Book and the cost would not be prohibitive to the average congregation."

I turned quickly to the brochure and read the section relating to the bells.

"The new bell will make a unique and positive contribution to the spiritual life of the congregation and the community. At the traditional hours of adoration and praise (7 A.M., 12 noon and 6 P.M.) the bell will sound its call to prayer by being struck in single notes three times thrice and followed by seven double strokes. The single notes are symbolical of the Holy Trinity to whom we pray. The double strokes are symbolical of the seven petitions of the Lord's Prayer, the pattern of all Christian prayer.

"In addition to the daily prayer bell several other ringings are made possible: The Lord's Prayer bell, a toll bell to speak of our sorrow, the traditional Sunday and weekday calls to worship, and a peal of nine bells to ring out at marriages and other times of joy."

THOSE WORDS almost made me feel like yelling hooray! Somehow the use of bells doesn't seem too important anymore, and yet what a truly blessed thing they are.

Anyone who has grown up in a town where all the churches had steeples and each had at least one or two bells will know what I mean. I think of Lancaster, Pennsylvania. On Saturday evening in announcement of the coming Lord's Day the air is filled with the beautiful tones of bells of all tones.

The many bells, each set to a different tempo, pour out upon the town in an un-

even rhythm which cannot help but remind the Christian that tomorrow he must be in church. Then in the very early hours, as daylight begins to brighten the sleeping town, the bells begin their symphony of praise.,,All morning long the bells, first from one church and then another, mark the tread of the worshipers as they enter their churches and even the lazy and the faithless cannot help but hear their inviting tones.

The same is true in so many cities in Europe. Visitors to Venice who have heard the bells marking the advent of a great religious festival never forget them. And in the beautiful countryside of Scandinavia the sound of the church bell on a Sunday morning makes the morning joyous no matter what the weather.

BELLS HAVE ALWAYS played an important part in the history of the church. In the days before the Reformation they were rung as a part of the Mass, during the singing of the Sanctus and at the consecration of the elements. This was done, so we are told, to remind the people who were unable to be in the church that the moment when God comes to earth was at hand. Today in Roman Catholic churches and in a few others a small hand bell is rung at those moments.

The Reformation, at least among Lutherans, did not destroy the bells and a new emphasis was given to their use. Instead of being rung to mark what was considered a false interpretation, they were rung instead at the praying of the Lord's Prayer. Worshipers, particularly in those areas where the church had a strong German background, will no doubt recall that as they began to pray "Our Father . . ." a deep-throated bell rang out from the tower high above.

THE CHURCH IN NEBRASKA found just the right way. Taking the suggestions of the Occasional Service Book, the pas wisely arranged for his people to join daily prayer at the sound of the churc bell. And what a reminder it must to the people in that town. With all the noise which crowds upon our li the blare of television sets, the soun of industry, the oftentimes usual sm talk in which we all indulge, what blessing it must be to heed the call of t bells each day, and spend those f minutes with God.

It shouldn't be necessary to appoi particular prayers for each ringing. C tainly the Lord's Prayer and the Cre should be said. The Morning and Ev ning Prayers from the catechism affo fine examples with which to begin a end the day. But the heart of the Chr tian is a man's best guide when the be of the church call him to prayer.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Age and needs

QUESTION: Albert is ten and Bob is si The younger boy wants to be with th older one and his friends most of th time, and tries to do just what they d He seems to think it's "big" to go aroun with his older brother and do as he doe But Al and his pals don't want Bob, di courage his following them, and some times try to lose him in the foot traffi They refer to him as "that kid." I thin Al should be more concerned about h little brother and help to take care of hi

REPLY: You should remember from your own childhood that you and your companions didn't like to have younger children "hanging around," and probably tried in various ways to "shoo" them. Older children, as a rule, are annoyed by too much company of younger ones. They resent having "kids tagging after them," and sometimes go to extremes to get rid of them. Their view of the matter is different from that of the smaller children and the parents. A wise parent will recognize this fact and act accordingly.

An older child, I believe, will accept a certain amount of responsibility for younger children, if not burdened with it too much of the time. After all, parents have a large responsibility at this point. Talk the whole matter over with Al and have an understanding as to what he will be expected to do for Bob. Make that definite, but be ready to make exceptions on special occasions.

Al needs this experience in order to learn what responsibility is. But give him plenty of opportunity to be with his peers and to have fun appropriate to his years. Try to have smaller children come to your home to play with Bob and arrange to have him invited to other homes where there are children of his age. Aside from the experience with other children you can provide for him a number of pastimes which will satisfy him at home alone for part of the time. View the matter objectively and try to meet the needs of both boys intelligently.

Another in-law

QUESTION: Six months ago George and I were married. He was very close to his mother, and has been giving her considerable money even though his father has a good position. George's mother tried to keep him from marrying, so at last he married without getting her approval. He still lives with his parents and I live in a hotel room where he comes to see me from time to time.

George was afraid to tell his mother until two weeks ago. She then exploded and feigned a heart attack, and has been very unpleasant since then. Since he gives his mother so much money he hesitates to set up our own home. I have been to his home several times, but I am treated as an intruder. He is still closer to his mother than to me. It seems that our marriage is being ruined before it has really started.

REPLY: George is a slave of his mother and she is using her cleverness to keep him bound to her. He is not courageous enough to do the right thing—break away from her stranglehold. He must cut loose if your marriage is to work out successfully.

Since your mother-in-law is so incensed at the marriage and unfriendly to you, and George clings to her, you are at a decided disadvantage in talking to her or to him. Both of you should go to your pastor or to a professional counselor for help. Someone other than yourself must help your husband to see the situation objectively, to realize the change he must make, and help him get the courage to take the necessary step.

He must understand that his main loyalty is to you and he must make a clean cut of the "apron strings." When he has taken these steps he will probably be ready to set up a new home and give you the deal you deserve. In the meanwhile do all you can to keep the atmosphere pleasant, and be fair in your relations with George's mother.

BOOKS

COMMUNISTS CONQUER CHINA

Red Dragon Over China. By Harold M. Martinson. Augsburg. 328 pages. $3.50.

This book is a "must" for anyone who would really understand what has happened in China. Writing this book was a "must" for the author, also. He had a compulsion to tell the people of the world what is actually going on. He is highly qualified by experience to give us this dispassionate yet clear-cut portrayal of the events of the recent decades in China.

The first half of this readable book shows the workings inside Asia as the "Red Dragon" first lurked and then devoured the whole of China. This story of the tragedy is interspersed with pertinent comments. One could wish there were more of these but the author wanted the events to tell their own story.

The author has employed much diligence in achieving accuracy and minuteness of detail. Anyone not knowing the real situation is inclined to say, "It can't be as bad as that," even as many in Shanghai and Canton, before they had experienced the rule of communism, also said, "It cannot be any worse than we have already." But, let me state as one who has been living close to the border of Red China for many years, "It is all too true!"

In the second half of the book the personal case histories bear out the facts of the previous survey. These are "peep holes" through the curtain at many different places in China for us to see the victims and to hear the witness tell first-hand of the conditions that exist. These represent a wide range of places and persons, yet the pattern is unmistakably the same.

This insidious movement of atheistic materialism continues to spread itself all over the world through its torrent of propaganda and fifth-column agents. These ideas and agents cannot be overcome by bullets, guns, or atomic weapons. We have seen this with the guerilla warfare and infiltration tactics. We must "out-think, out-live, and out-die these zealots. CHARLES H. REINBRECHT
Souderton, Pa.

OLD TESTAMENT SCHOLARSHIP

The Interpreter's Bible. Vol. 6. Lamentations, Ezekiel, Daniel, The Twelve Prophets. Ed. by George A. Buttrick. Abingdon Press. 1140 pages. $8.75.

This is the last volume of the Old Testament section of the *Interpreter's Bible.* As reviewers of previous volumes in the series have pointed out, this huge work deals with each book of the Bible under three heads—Introduction, Exegesis and Exposition. In most instances the introduction and exegesis are done by a specialist and the exposition by a famous preacher.

The treatment of the biblical material follows the present trend of the best Old Testament scholarship in the direction of the conservative (not reactionary) position. Archaeology and philology have been taken into account as well as the resources of historical research. The expositions tend to grow shorter in the later volumes but most of them are very much to the point.

Prof. Meek of Toronto has written the introduction and exegesis of Lamentations. He thinks Chs. 2 and 4 were composed soon after the exile, Ch. 1 near its end, Ch. 3 "almost any time in the post-exilic period," and Ch. 5 around 530 B.C. It was a conscious work of art, not from Jeremiah or any one person but put together "because of a common theme and common use in the cultus." Its chief aim was "to interpret the meaning of God's rigorous treatment of his people" for lessons of faith in time of hardship and disaster. The exegesis is stimulating and suggestive.

Of more than ordinary interest and importance is Prof. Herbert G. May's treatment of Ezekiel, a much neglected prophet so far as preaching is concerned. His introduction is superb and takes into account such significant recent studies as those of

ertholet, Cooke, Harford, Herntrich, ölscher, Howie, Irwin, Matthews, and orrey. He thinks that much of Ezekiel's arlier prophecies dealing with Palestine self were delivered there. He acknowlges that our present book was put into orm by an editor but he attributes to the rophet numerous portions of even Chs. 0-48. The exegesis is well done and is relete with references to archaeology and ther recent studies of many problems in e book which throw welcome light on bscure words and passages.

Dr. Jeffery's work on Daniel draws on e latest discoveries to interpret hitherto oubtful words and allusions in Daniel hich he dates in the Maccabean period. auchline's introduction and interpretation f Hosea are also excellent, particularly his iew of the prophet's marriage and the ligious emphasis of his exegesis. Thompon's treatment of Joel and Obadiah, Wolfe's f Micah, and Winton Thomas' on Haggai nd Zechariah 1-8 are also worthy of menon and deserve careful study.

The expository section of the volume is f such a character as to stimulate the ought of the student rather than to tempt im to borrow too freely or without whole-ome application on his part. Notable are e contributions of E. L. Allen, Harold C. hillips, William Scarlett, Harold A. Bosley, ames T. Cleland, Howard Thurman and Villiard L. Sperry. This volume maintains e high standard of the preceding volumes nd will prove quite useful to the discrimnating preacher and student of the Bible.

Gettysburg Seminary J. M. MYERS

THIS IS THE EARLY CHURCH

Behold We Live. By Charles Dunscomb. oughton Mifflin. 178 pages. $3.

This is a historical novel about the early hristians that wasn't written with an eye n Hollywood. There are no handsome ristocrats dramatically converted to Chrisian faith and no dancing girls. It is a grim tory of slaves and other poor and opressed people growing in grace amid the cruelty and squalor of Rome in the late second century. But it is a story which conveys a strongly convincing impression that this is just about what the church was really like in its early years.

The central character starts out as a very superficial Christian. Through a series of gruesome misfortunes he gradually comes to know what it is to be a member of the body of Christ. In the end he is murdered. There isn't a glimmer of romance anywhere in the story, but description and narration are taut and effective.

In the flood of "religious" fiction these days, this book stands out like a granite rock. G. E. R.

ENTHUSIASM FOR ZIONISM

Israel, the Eternal Ideal. By Irving Miller. Farrar, Straus and Cudahy. 148 pages. $2.75.

Dr. Miller, a long-time leader in American Zionism, has written a short introduction to the history of that movement and of the young state of Israel.

Beginning with a short history of the Jews from the time of the diaspora, emphasizing the constant searching for a spiritual home, Dr. Miller goes on to tell the dramatic story of the dreamers who worked to make that ideal a reality. The dream became true in 1948 when the independence of the new country was proclaimed.

In the description of the progress made in technology, education, agriculture and cultural life in the infant republic, Dr. Miller has written with real enthusiasm. He has given also a lucid explanation of the relationship between the Jews who live in America, for instance, and those who have chosen to live in Israel, and an answer to the question, "Now that there is a Jewish state, why don't all the Jews go there?"

Although admittedly partisan in the account of the relationship between Israel and her Arab neighbors, the section dealing with that very vital problem is clear and well documented. Partisan Dr. Miller may be, but his special plea is for peace in the Middle East and for tolerance, for an end to hatred and strife. LIESL E. KUHN

Stillwater Lutherans Dedicate Modern Church

By PAUL C. WIEGMAN

OMAHA—A church two blocks from the large Oklahoma A. & M. College campus, was dedicated Sept. 16 by Salem congregation in Stillwater, Okla. The building contains meeting rooms for students. There are some 200 Lutherans registered at the college.

Dominating motif of the new church is a tall white cross which appears on the outside wall and is repeated, against a blue background, in the chancel.

Salem Church, organized in 1902, has a confirmed membership of 104 and sold its building last year as the first stage in fulfilling its plan of moving closer to the college campus and strengthening its ministry to Lutheran students.

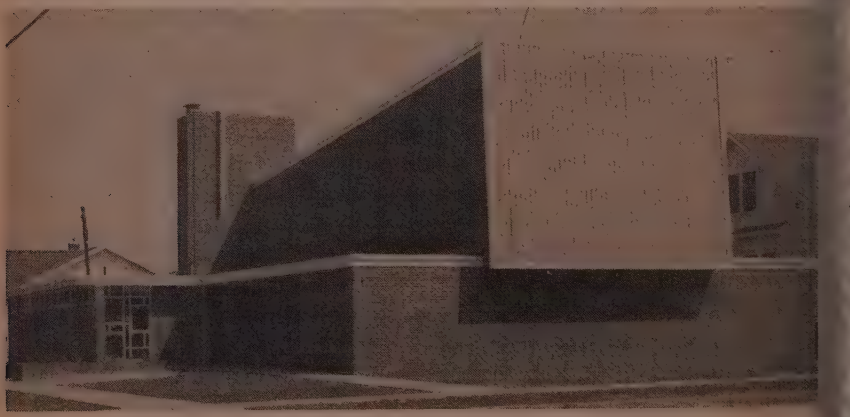
Pastor of Salem is the Rev. Alfred J. Duis. Taking part in the dedication was Dr. A. W. Young, who will become president of the Central States Synod Dec. 1, and Dr. Edward Amend, a former pastor of Salem.

LEADERSHIP training institutes were held in the Central States Synod under the direction of the Rev. Frank W. Klos, associate

Salem, Stillwater, chancel

secretary of the Board of Parish Educatio

CHARTER DAY was set for Sept. 16 Prince of Peace mission in a western secti



Salem, new United Lutheran church in Stillwater, Oklahoma

Kansas City. Developer Frederick J. Wilfs reports that 50 persons have signed the charter. Survey work was begun last April, the first service was held Aug. 5 with 74 present. The group is meeting in a school building.

LUTHERAN refugees arriving from Germany in Sioux City, Neb., were Dr. and Mrs. Ivar L. Saar for whom arrangements had been made by Lutheran Refugee Service under sponsorship of First Church, Sioux City. Dr. Saar, a veterinarian graduated from Munich University, has been assured employment by members of First Church's congregation.

Dr. and Mrs. Ralph W. Livers celebrated their 50th wedding anniversary with about 300 relatives and friends attending a reception at Salem Church, Fremont, Neb., on Aug. 26.

First service of Prince of Peace mission in Kansas City

NEW YORK

Endwell Mission Work Begins; Dewitt Mission Buys Ground

By CHRISTIAN P. JENSEN

SYRACUSE—Home mission work in the New York Synod's Central Conference marked further progress last month as development of a congregation at Endwell got underway.

Assigned to the field was the Rev. Albert J. Haversat, Jr., who was ordained by the Synod in May. He held the first service at the Endwell firehouse on Sept. 16. Name of the new mission is Church of Our Saviour. Interest among local residents is reported high.

The Dewitt-Fayetteville mission near Syracuse has purchased nine acres on Highbridge Road where an educational unit is planned to be built in the near future. Mission Developer Allen K. Griep is scheduled to be installed as pastor of the congregation, Good Shepherd Church, on Oct. 21.

SYNOD PRESIDENT FREDERICK R. KNUBEL spoke to the Central Conference at Christ Church, Norwich, on Sept. 11 and announced a convocation on worship in Syracuse on Jan. 9. The conference elected Pastor Myron E. Jaenecke to succeed Pastor John E. Sjauken as secretary.

DR. AMOS TRAVER and Howard L. Logan, ULC Brotherhood executive secretary, led the retreat of the Brotherhood at Big Moose Lake. The southern tier Brotherhood elected Willard Miller, Binghamton, as president at its meeting at Holy Trinity Church, Elmira. Fall convention of the United Church Women is set for Oct. 12 at St. Paul's Church, Utica. Southern tier district Luther Leaguers elected Janice Knapp, Binghamton, as president and heard Pastor

N. Y.: SYRACUSE . . .

Howard M. Walker of Atonement Church, Oneonta, speak on "faith in action" at Christ Church, Norwich.

The Rev. George E. Kenyon, Jr., was installed as pastor of St. Peter's Church, Verona. The Rev. Alfred J. Schroeder is new pastor of St. Paul's, Utica. The Rev. Everett Wright has begun work in the Federated Church, Fayette. The Rev. Dona Ebel is serving the congregation of Trini Church, Herkimer.

Dr. Chrisenberry A. Ritchie has re tired after serving six years as pastor-pr tempore of Prince of Peace Church, Bin hamton. He had previously retired fro Redeemer, Binghamton, his first chur which he served 44 years.

PENNSYLVANIA

Inner Mission Executive Honored by German Church

Philadelphia—Dr. Gustavus H. Bechtold, executive secretary of the Pennsylvania Ministerium's Board of Inner Missions, was honored last month by the Evangelical Church of Germany for his many years of service to humanity.

Dr. Bechtold was awarded the Johann Hinrich Wichern plaque by Bishop Hanns Lilje of Hannover, president of the Inner Mission central committee of the Evangelical Church of Germany. The plaque, named after one of the founders of Protestant inner missions in Germany, is presented by the German committee to individuals who have unusual records in the field of social services.

The presentation was made Sept. 23 on behalf of Bishop Lilje by Dr. Ernst Schmidt at Tabor Church, Philadelphia. Dr. Bechtold is due to retire at the end of this year from the office he has held since 1922.

The wide scope of inner mission work in Philadelphia was highlighted during the summer by a report from one of the board's volunteer chaplains, Pastor A. R. Seyda, who had administered communion to a Chinese merchant undergoing surgery at Temple University Hospital, calling on the merchant's 16-year-old son to act as translator —and by news from the board's seaman's chaplain, W. Theodore Benze, and Pastor Hans Otto Zbinden who had conducted burials of German seamen killed in a boiler explosion on the steamship *Heidelberg* off the Delaware coast.

Inner missions were also co-operating

Dr. Gustavus H. Bechtold
A tribute from the German churches

closely with the church's refugee placeme service of which Dr. Bechtold is one of t chairmen in eastern Pennsylvania. Due arrive this month were the Werner Schmi kes from Singen. Schmidtke, an electrici is a father of five children. The family w sponsored under Lutheran Refugee Servi auspices by St. Paul's Church, Ardmore.

Passengers on the same ship from Brem were two other refugees sponsored by Phil delphia congregations. Alfred Pellunat, 2

omes from Bavaria under sponorship of men of Immanuel Church, Burholme. Oskar Woljke, 7, comes from Poland and was ponsored by the young people of Reformation Church. Both will work in the mess hall of Valley Forge Military Academy.

REPRESENTATIVES of Advent Church welcomed Georg and Ingeorg Grecksch with their five-year-ld daughter as the first DPs sponored by Advent Church. They are emporarily housed in an apartnent above the church. A permaent residence has been secured. Members of the congregation offered canned goods to the new Americans. Mr. Grecksch will erve as janitor for Advent Church.

Seven Schmidtkes on way to U.S.

Women Are Consecrated for Fulltime Church Work

DURING THE late summer and early fall, ix women were consecrated for full-time hurch service by the Board of Deaconess Work.

Coming from five synods of the United Lutheran Church and from the Church of Germany, they are or will be serving on the territory of five synods and abroad.

Sisters Lina Jurgens, transferred from a motherhouse in Bremen, Germany, will serve as public health nurse in Liberia.

Sheila Radtke of the Synod of Canada was called as parish deaconess of St. Mark's Church, Kitchener, Ont.

Gladys Reidenouer of the Ministerium of Pennsylvania is a clinical instructor of pediatrics at the Lankenau Hospital School of Nursing, Philadelphia.

Delores Ruge of the Pacific Synod is parish deaconess of St. James' Church, Seattle.

Lois Stormfeltz of the Northwest Synod is parish deaconess of Trinity Church, Kalamazoo, Mich.

Sally Tschumi of the New York and New England Synod is serving Augsburg Church, Toledo, Ohio.

Consecration of Sister Gladys Reidenouer at Emmanuel Church, Pottstown, Pa., by Dr. John L. Deaton, president of the ULC Board of Deaconess Work, and Pastor Luther A. Krouse.

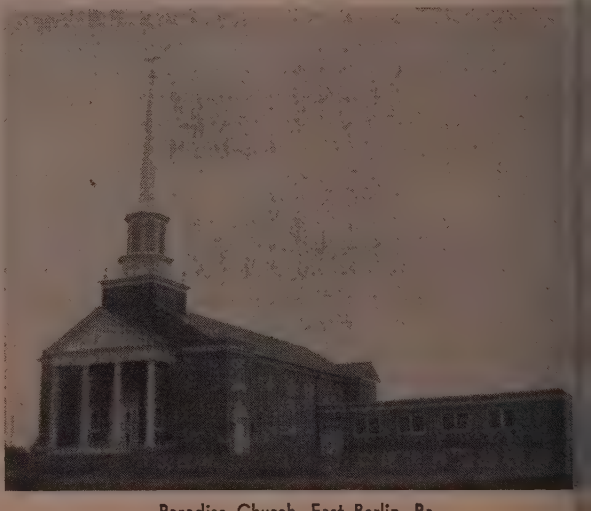
Historic Church Dedicates New Home

By PAUL LEVI FOULK

YORK—A congregation whose history goes back to 1775 and which worshiped for 1[illegible] years in a single-room building heated by pot-bellied iron stoves dedicated a $267,0[illegible] church on September 16.

Paradise (Holtzschwamm) Church, 10 miles west of York, has been a union church since 1826. Lutherans and Reformed built the new colonial church which has room for 545 persons in the sanctuary and accommodates Sunday school classes in a one-story wing.

Attending the dedication were Synod President Dwight F. Putman, Gettysburg Seminary President Harry F. Baughman, and Conference President Paul L. Reaser. The pastor of the congregation is the Rev. George A. Clark.



Paradise Church, East Berlin, Pa.
From one-room building to $267,000 sanctuary

W. K. S. HERSHEY, president of Lutheran Welfare Service, and Sister Charlotte Weissgerber, executive secretary, were appointed delegates to the York County council for community service for the 1956-57 season.

A total of $431,000 has been pledged so far to the Lutheran Home for the Aged—$200,000 in cash. Plans for the building will be presented to the council by Dec. 1.

YORK conference has given $1,158 to the auxiliary of Gettysburg Seminary during the past year, a considerable share of the synod's $3,777 total.

LUTHER MEMORIAL CHURCH, York, has approved a $125,000 addition to the church. Plans for construction will depend on the success of the $47,500 campaign to be launched this fall.

The Rev. Franklin E. Patschke, pastor of Enola, will become first regular pastor of Wolf's Lutheran congregation Nov. 1. He succeeds Pastor J. Bruce Weaver, now [illegible] Trinity Church, Milton.

A REGIONAL CONFERENCE of the Wom[illegible] of the Church heard Laura Wakley spe[illegible] on the women's part in church life. Oth[illegible] conference meetings were held in Adve[illegible] York; St. Paul's, Rinely; Calvary, Dov[illegible] St. Jacob (Stone), near Glenville.

Pastor Edward K. Stipe of the Halla[illegible] Parish resigned to become head of the ph[illegible]losophy department at Ashland Colleg[illegible] Ashland, Ohio.

The Rev. James R. Nace was install[illegible] as first full-time pastor of Salem (Unio[illegible] Church, Jacobus, Sept. 9, by Dr. Ralph [illegible] Robinson, secretary of synod. Pastor Char[illegible] L. Lady of Felton has been elected preside[illegible] of the Lutheran Ministerial Association [illegible] York County. Other officers are: Past[illegible] F. Elwood Moreland of St. Paul's, Spri[illegible] Grove, and the Rev. James Nace.

egrouping of Conference iscussed at Port Carbon

By ARTHUR S. FOLLETT

POTTSVILLE—Reorganization of the Pennlvania Ministerium into districts was the pic of discussion at a Pottsville Conferce meeting at St. Paul's Church, Port arbon, on Sept. 14.

The grouping of congregations into disicts was discussed at this year's Ministeum convention and is still under study. inisterium officials do not expect it to be plemented before 1959 or 1960.

The Port Carbon meeting was intended to ve representatives of congregations tentavely planned to be comprised in a Pottsille district insight into the plan. Dr. laude E. Schick, secretary of the Minisium, introduced Dr. Rufus E. Kern who oke on the topic.

A victory drive intended to complete e gathering of pledges for the Muhlenberg ollege fund was the subject of addresses Dr. William L. Katz and Mrs. Glenn endigo. Pastor Samuel E. Kidd, synod's ewardship secretary, was on hand to lead discussion on the sector program.

WILLIAM H. SMITH, of St. John's Church, ine Grove, was recipient of one of the ten amb Awards" presented at the convention the ULC Brotherhood at Kitchener. He as a 65-year record as an active church orker and 41 years in Boy Scout service. r. Smith has played an important part in e development of St. John's, of which the ev. Robert C. Benner, president of the ottsville Conference, is pastor.

RECORD ATTENDANCE of over 400 deleates was reported at the Ministerium Luher League convention in Tamaqua. St. ohn's and Zion Church were hosts. Dr. harles M. Cooper, president of the Minterium, was one of the speakers.

Judge James F. Henninger, prominent utheran layman, spoke on "To Answer His all" at the banquet. Synod Luther League fficers elected at the meeting include Gene Fritz, Norristown; Clarence H. Hall, Shillington; Phyllis E. Brown, Allentown; Barbara Fenstermacher, Willow Grove; Elaine Barndt, Telford; Mrs. Loretta Zerbe, Reading; and Barbara Dresch, Ridley Park.

Dr. Earl F. Rahn conducted the installation service.

Chapel Is Dedicated For Towanda Mission

By CALVIN E. HUMBERT

WILKES-BARRE—Rapid progress at Trinity mission in Towanda, started only a year ago, has resulted in ownership of an estate on Towanda's Main Street and dedication of its chapel this month.

Preliminary work in Towanda was begun in the summer of last year by Pastors Donald Gebert and Charles Souders. Services were held at first in an Episcopal church, later in a club. The Ministerium of Pennsylvania's home mission board assigned Pastor Maurice J. Hart as mission developer, and the charter membership list was opened in January. Pastor Hart assumed development of the group in March, organized the mission in April, was installed as pastor in June.

As Trinity reached a membership of 100, it obtained a two-acre property with space for a church, parsonage and parking lot and a 100-year-old building in which services have been held since August. Dedication of the chapel on Oct. 7 brought Conference President Francis R. Edwards and Pastors Gebert and Souders to the mission.

LUTHER LEAGUERS of the Wilkes-Barre Conference held a youth rally at Zion Church, Weatherly, on Sept. 18 with the Rev. Harold Hasenauer of Trinity, Clarks Summit, as speaker . . . The Wilkes-Barre-Scranton pastoral association held a retreat at Mt. Zion Church, near Nescopeck, on Sept. 18 . . . The southern district of the Sunday school institute met at St. John's, Jim Thorpe (East Side), on Sept. 21.

Annual convention of the conference Brotherhood was scheduled at St. John's Church, Wilkes-Barre, on Oct. 2. The con-

PA.: WILKES-BARRE . . .

ference Women's Missionary Society meets at Trinity Church, Lehighton, Oct. 16. Speakers are the Rev. and Mrs. Charles Reinbrecht, missionaries on furlough from China, and Ruth Youngdahl Nelson, Washington, D. C.

The Rev. H. Joseph Slusser was installed at Zion Church, Dushore, on Sept. 30 by Dr. Charles Brobst of the Telford parish, and the Rev. Francis R. Edwards.

LEADERSHIP schools are being held at St. John's, Wilkes-Barre, with the Rev. Francis R. Edwards as dean, and at Grace Church, Lehighton, with the Rev. Arthur W. Kleintop, Jr., as dean.

THE EVANGELISM MISSION of the Lehighton area is scheduled for the last week in February and the first week in March 1957.

ST. JOHN'S CHURCH, Sayre, has purchased a building site along the main highway for $10,000. Plans are being made for a capital fund drive.

WESTERN CANADA

Preparations for Missions Proceed at Edmonton, Regina

By E. G. GOOS

EDMONTON, ALTA.—First briefing sessions last month brought the evangelism missions in the Edmonton, Alta., and Regina, Sask., areas into second gear. In Edmonton more than 200 committee chairmen attended. They came from 21 ULC churches. Others represented participating ALC, ELC and Augustana congregations.

Ten ULC churches are participating in the Regina area. The Rev. Gordon C. Lund, director of public relations of the ULC evangelism mission staff, accompanied Regional Director W. A. Mehlenbacher on the tour.

Twenty-three Missouri Synod congregations in and around Edmonton will conduct a simultaneous mission the first week of November, and will join with Canadian Lutheran Council churches in certain phases of publicity.

WESTERN CANADA Luther Leaguers h their convention over the Canadian Thanl giving week-end, Oct. 6-8, at Trinity Churc Edmonton. The Rev. Arthur Bauer, LI associate secretary, will lead worksho Banquet speaker is Dr. G. H. Villett Alberta College.

A LEADERSHIP TRAINING CAMP at Mulhu Beach, Alta., scheduled to include a soc

South American Assignment Ahe

From Alaska to Argentina: that is the d tance to be covered by Pastor and Mrs. Fr erick Knebel under their new assignment fr the Board of Foreign Missions. Pastor and M Knebel were commissioned Aug. 12 by t board's representative, Dr. Paul Graf, Min apolis, in St. John's, Golden Spike, Alber St. John's pastor, J. F. Kunkel, assisted. Pas Knebel, a graduate of Lutheran College a Seminary, Saskatoon, Sask., is a native Golden Spike and was commissioned in t home church in which he was ordained in 19

Formerly a member of the Western Cana Synod, Pastor Knebel served at Serath, Sas Meadow Lake, Sask., and Thorsby, Alta., a as chaplain in the Royal Canadian Navy. h most recent parish was in Sitka, Alaska.

tion workshop for Alberta Luther Leaers came to a sudden end when a storm ver the Pacific swept rain and snow into Alerta on Sept. 2. With no provision for heat xcept in the kitchen, the camp continued s long as the propane for the kitchen held t. Then the campers returned home.

More fortunate were Leaguers of New arpeta, Alta., who held a social action orkshop for over 100 on Sept. 9.

Executive committee of the Western anada Synod met at Saskatoon, Sask., pt. 12-13 to discuss salary aid requests r Western Canada missions with Dr. onald L. Houser of the Board of American issions.

Recently started missions include St. Luke's, Winnipeg, Man., St. Paul's and St. Mark's at Regina, Sask., and Prince of Peace and Faith at Edmonton, Alta. Developers are working also in Victoria and Vancouver, British Columbia. They are organizing bilingual congregations.

Trinity Church, Saskatoon, launched a fund-raising campaign to eliminate the debt on its present property and to start building a church. A mission in another area of Saskatoon is needed.

When Dr. Martin E. Lehmann, Burlington, Iowa, declined to become president of Saskatoon College and Seminary, the seminary opened for the fall term with Dr. Otto A. Olson (Augustana), of the school's faculty, continuing to head the institution.

OCKY MOUNTAIN

hird Wyoming Congregation Begins Services in Cheyenne

By OLIVER F. WEAVER

Cheyenne—The first ULC congregation Wyoming's capital city, Cheyenne, began rvices on Sept. 9 with an attendance of 5 persons. The service was conducted by ission Developer Harold G. Skinner who d begun work in the third ULC mission Wyoming in June. He occupies a parnage purchased by the Rocky Mountain nod earlier this year.

The group is meeting at a funeral home. nday school classes opened Sept. 23. A ering committee of interested laymen is planning the further development of the mission.

Only four persons with United Lutheran Church background have been found in East Cheyenne, but there were former members of other Lutheran bodies. Other denominations represented at the first service were Methodist, Baptist, Church of God, Roman Catholic, Christian Brethren, Presbyterian, and Congregational. Of the eight members in the choir, only one was familiar with the liturgy of the ULC.

Cheyenne mission group poses for picture outside meeting hall

Expanding ULC Colleges Reopen for Fall Term

STUDENTS returning to United Lutheran colleges this fall found tangible evidence of t church's concern for its schools. Several institutions had completed major building proje Midland opened a remodeled dormitory for men. Muhlenberg presented new facilities

CAMPUS

the, administration building and sports department. Newberry readied two more houses on the campus to serve as dormitories for girls. Thiel completed a women's dormitory. Wittenberg dedicated its chapel-library.

In many instances achieved projects were only indications of the things to come. Muhlenberg, with co-education to be introduced next year, is watching a men's dormitory go up which should be ready for use by freshmen before the end of the year. Their transfer to the new building will leave West Hall available for remodeling—and for the girls next fall.

Newberry received preliminary approval by the federal housing agency for a major building project including a cafeteria and a dormitory for 82 women. Susquehanna launched a synod-wide rally to collect funds for a music building and an addition to the library. Philadelphia Seminary's women's auxiliary is mapping plans for a building to house a faculty family. Thiel announced plans for a government-financed dormitory for 78 men. Wagner broke ground for a men's dormitory and dining hall. Wittenberg began discussing projects providing additional space for about 250 women by 1960.

ENROLLMENT levels maintained the high standards set in previous years. Most colleges reported all available place filled. Gettysburg had more than 1,400 students on hand as the college opened under a n president, Lt. Gen. Willard S. Paul. T former member of Gen. Eisenhower's Wo War II staff succeeded Dr. Walter C. La sam, now president of the University Cincinnati.

Midland saw an indication of alum loyalty in the fact that 35 of its stude came from families in which both fat and grandfather had attended the same c lege. Among Muhlenberg's 850 stude were 245 freshmen.

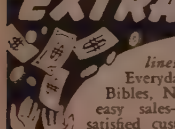
Newberry's total enrollment was 5 225 of whom were first-year students. Th had 623 students with 270 freshmen. increase of 200 applications over last year 53 per cent—enabled the college to be hig selective in its admissions.

CARTHAGE, Muhlenberg and Wittenb opened the scholastic year by conferri honorary degrees in addition to th granted in June. Recipients at Carthage w Dr. Ralph A. Dorner, a Des Moines phy cian and Carthage alumnus, and Pas Amos G. Streich of Pentecost Church, M waukee, president of the Northwest Syno Wisconsin Conference. Also receiving a d tor of divinity degree from Carthage l month was Pastor Garrett F. Genszler Streams in the Desert Church, a Tucs Arizona, mission.

Recipient of the Muhlenberg degree w Dean D. Willard Zahn of Teachers Colle Temple University, Philadelphia.

Wittenberg honored the man who had d signed its new chapel library, Philadelp architect T. Norman Mansell, in additi to Dr Luther D. Reed, president emeri of Philadelphia Seminary; Dr. Joseph Sittl professor at Chicago Seminary, and D Philip Rhys Adams, director of the C cinnati Art Museum.

BUSY STUDENT at Lenoir Rhyne is Ju Ford who has probably accumulated mo



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Judy Ford
Student with a travel record

ileage in traveling from one Luther League onvention to the other this summer than ost of her classmates will travel in years. he 20-year-old junior (English is her ma-r) has addressed Luther Leaguers all over e United States and Canada as the LLA's creation secretary and member of the ague's executive committee. She is also resident of the North Carolina Synod ague. ULC convention delegates saw and eard her this month as one of the LLA's am in Harrisburg.

SOUTH CAROLINA

Building Programs Testify To Growth of Congregations

By WYNNE C. BOLIEK

COLUMBIA—Reports of building projects ighlighted the development of congrega-onal life in the South Carolina Synod at ne end of the summer.

Dedications brought Synod President Karl W. Kinard to St. Jacob's, near Chapin, where a new church had been built, to Faith Church, West Columbia, where a young congregation opened a church home on a new site, to St. Paul's, Pomaria, where a $50,000 parish education building had been erected.

St. Michael's Church, near Columbia,

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COMING EVANGELISM MISSION

Oct. 21-26	Baltimore, Md.
	Cleveland, Ohio
	Los Alamos, N. M.
Oct. 28-Nov. 2	Philadelphia, Pa.
	Charleston, S. C.
	St. Louis, Mo.
	Lubbock, Texas
	Regina, Sask., Canada
	Seattle-Tacoma-Everett, Wa

SOUTH CAROLINA . . . completed a parish education building re cently. Cornerstone for a church was l by Holy Trinity mission in North Augu Synod Field Worker J. Shelton Mo preached.

Erection of a new church is being plan by Colony Church, near Prosperity. A r parsonage is being planned by St. Andre Church, Charleston.

FAMILIES get to know each other Orangeburg Church where Pastor Carl Caughman has begun a program un which "triangles" of families are arran every month to become acquainted wi each other. Families receive the names two other families and are asked to change visits.

PASTOR GEORGE E. MEETZE, long-ti chaplain of the South Carolina Senate, v honored by the children of Church of Incarnation, Columbia, on the 14th an versary of his Columbia pastorate.

VACATION CHURCH SCHOOL enrollment w the largest in the history of Grace Chur Rock Hill. A 100 per cent increase o last year's enrollment was reported by t two congregations of the Mount Hebr Union parish, Leesville.

Trinity Church's day school at Gre ville, reopened in September to a capac enrollment of 250 in kindergarten, first, a second grades. St. Michael's Church, Gre ville, began holding kindergarten sessi this fall.

Sister Esther Bunge returned from Gu

epherd Home, Allentown, Pa., where she d been administrative assistant, to Trinity urch, Greenville, as director of children's ucation. She held the post for four years fore leaving for Allentown in 1955.

410

und Appeal Launched or Bethany Village

By E. RUDOLPH WALBORN

COLUMBUS — Workers for a $460,000 mpaign aimed at liquidating the indebtedss of the new home for the aged at thany Lutheran Village, Dayton, have en cheered by receipt of a $60,750 bequest m the estate of Mrs. Beatrice I. Crooks. Mrs. Crooks died in September 1955, d left three-eighths of her estate to Beth- y Lutheran Village. She was a member of estwood Church and, previously, of North verdale Church, Dayton. Other bequests nt to Westwood Church, Oesterlen Home, d Wittenberg College.

The Dayton Inner Mission League set ct. 7 as kick-off date for Bethany's financial mpaign. Dr. Kenneth D. Arn of First hurch, Dayton, is serving as general chairan. On Sept. 16 the home held its tenth thday festival and heard Pastor C. A. olmquist of the Pittsburgh Lutheran Serv- Society speak.

At Oesterlen Home, Springfield, every ild in residence spent some time this sumer at one of the Lutheran camps in addion to three weeks in the home of a Luran family.

SEVEN staff members ended their service ith the Lutheran Welfare Service, Toledo, Sept. 1. George Westby, executive dictor for four years, joined the staff of the utheran Home Finding Society of Illinois Chicago. Miss Ellen Niemi, child and mily services supervisor, serves the Ohio ate Division of Social Administration. ster Olivette Roth, group work supervisor, ent to the North Toledo Community ouse.

Director of Christian Education and Youth Work to fill vacancy in large suburban Baltimore Lutheran Congregation. Good beginning salary. Write to Mr. Charles H. Tiemeyer, 5211 Norwood Ave., Baltimore 7, Md., giving experience, education, references and if possible photograph.

SOCIAL WORKER WANTED

Prefer someone with Master's Degree from accredited school of social work and with one or two years of experience. Do intake investigations, casework with children in the institution, some foster placement and supervision. Able to drive car. Salary offered will be in line with training and experience. Nachusa Lutheran Home for Children, Nachusa, Illinois.

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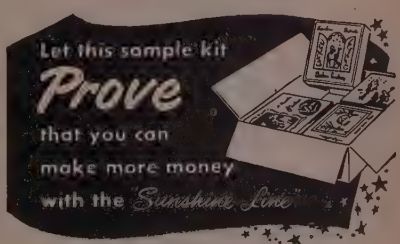

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OHIO . . .

Pastor Ewald Bash of the American ... theran Church, formerly serving G... Shepherd Church, Cleveland, became ... tor of the Lutheran Student Foundation ... Ohio State University, Columbus, this ... He succeeds another ALC pastor, Wil... M. Buth, who is the new Lutheran stud... pastor at the University of Southern C... fornia.

Ohio's synodical Women's Mission... Society met Sept. 26-28 at First Chu... Mansfield, for its triennial convent... Among the speakers were Mrs. John ... Moose, president of United Luthe... Church Women; Synod President Geo... W. Miley; Missionary Norman Nuding ... Japan, on furlough in Springfield; Dr. E... Eykamp, India; Pastor Daniel Chu, ... Luke's Springfield; Pastor Allen You... blood, Ascension Church, Toledo; and M... Ruth Youngdahl Nelson, Washington, D...

Luther Leaguers of Ohio hold th... 60th anniversary convention at St. Lu... Toledo, on Oct. 26-28. A state-wide sch... holiday coinciding with the date allows ... youth a full week-end. Main speaker ... be Pastor David R. Gerberding of H... Trinity, Akron. Pastor Julius V. Turcsa ... Smithville, will be chaplain.

—CHANGES OF PASTORATE—

Central Pennsylvania

Slee, William M. From Sinking Va... parish. To St. Peter's Church, H... Spire.

Yost, Donald R. From Lavansville-Bak... ville parish. To Holy Trinity Chur... Berlin.

Central States

Schuldt, T. J. C. From public relati... director, Midland College. To St. Ma... Church, Oshkosh, and Grace Chur... Lewellen, Neb.

Zeidler, C. H. From Central States Syn... president. To Northwestern Semina... president (Dec. 1).

(Continued on page 48)

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LIFE, DEATH AND DESTINY
by Roger L. Shinn
BARRIERS TO BELIEF
by Norman Langford
A FAITH FOR THE NATIONS
by Charles Forman

CHANGES OF PASTORATE . . .

(Continued from page 46)

CENTRAL STATES

SCHLICHTER, ROBERT. From Reformation Church, Kansas City, Mo. To Emmanuel Church, Tekamah, Neb.

SMITH, EUGENE L. From Midwest City, Okla., mission developer. To Christ Church, Eureka, Kan.

FLORIDA

MARZ, WALTER G. From Luther Place Memorial Church, Washington, D. C., assistant pastor. To Church of the Resurrection, Daytona Beach.

PELKONEN, FRANK A. From St. Paul's Church, Pensacola. To Miami (Carol City), mission developer.

GEORGIA-ALABAMA

COUNTS, FULTON. From Millers Church, Knoxville, Tenn. To Zion Church, Silverhill, Ala.

SWYGERT, L. L. From Bethlehem and St. John's churches, Irmo, S. C. To Redeemer Church, Wilmington Island, Savannah, Ga.

INDIANA

LANGSDALE, RICHARD M. From Good Shepherd Church, College Park, Ga. To St. Mark's Church, Evansville.

MARYLAND

CORBETT, CHARLES H. From St. John's Church, Thurmont. Pastor emeritus.

FINK, RUSSELL E. From St. Mark's Church, Hampstead. To St. John's Church, Cumberland.

FORDE, NORMAN P. From St. Matthew's Church, Fort Worth, Tex. To St. John's Church, Parkville, assistant pastor.

RHODES, H. LUTHER. From Holy Comforter Church, Washington, D. C. To Grace Church, Baltimore.

MICHIGAN

FULLER, RONALD. Mission developer. From Adrian. To Birmingham.

HAMILTON, ROBERT L. From Grace Church, Conneaut, O. To Christ the Redeemer Church, Adrian.

JOHNSON, KENNETH W. From First English Church, South Haven. To George Washington University, graduate study.

HOLLAND, CHARLES F. Mission developer. From Dallas, Tex., to Plymouth.

NEW YORK AND NEW ENGLAND

CROSSLAND, RICHARD I. From Norwalk, Conn., board missionary. To Atonement Church, Saugerties, and Mt. Calvary Church, Ruby, N. Y.

LUDWIG, RUDOLF F. From Konnarock Parish, Va. To St. Paul's Church, Bridgeport, Conn.

WRIGHT, EVERETT F. From Zion Church, Clarence Center, and Trinity Church, E. Amherst, N. Y. To Federated Church, Fayette, N. Y.

ZUEHLKE, WILMER M. From St. Paul's Church, Johnstown, N. Y. To First Church, Schenectady, N. Y.

NEW JERSEY

MILLEMAN, FLOYD P. From Zion Church, Riverside. To St. Paul's Church, Line

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PACIFIC SOUTHWEST

DERSEN, GERALD B. From University of Southern California. To Ascension Church, Baldwin Park.

PENNSYLVANIA MINISTERIUM

ELLNER, ARTHUR. From Third Church, Baltimore, Md. To St. John's Church, Quakertown.

GWICK, FRANK H. From Mifflin parish, Lucas, O. To St. Paul's Church, Allentown, assistant pastor.

ERCHER, JOHN A. From Epiphany Church, South Temple. To Trinity Church, West Hazleton.

RN, CHARLES M. From St. Peter's Church, North Wales. To St. John's Church, Allentown, director of Christian education.

TER, JOHN N. From Womelsdorf parish. To secular work.

MISSIONARIES

ARRIVAL

NSEN, PAUL G. From British Guiana, Aug. 13. 115 Sherman St., Hartford 5, Conn.

DEPARTURES

OOMQUIST, NORMA. To Lutheran Mission, Monrovia, Liberia, West Africa. Sept. 11.

BERT, EDWIN. To Samalkot, East Godavari Dist., Andhra State, India. Sept. 1.

DECEASED

MRS. PEARL SCHROYER, 75, wife of tor George L. Schroyer of Calvary urch, Cromwell, Indiana, died Aug. 19 at home.

She is survived by her husband, a nephew d a niece.

The funeral service was conducted Aug. at Calvary Church by Pastors Carl renson, Robert Wright and Mark B. acht. Interment was at Mount Hope metery, Logansport, Indiana.

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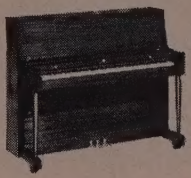

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IN CONCLUSION . . . . . .

A MAN ISN'T LIKELY to spend much strength repairing his house if he expects to tear it down in a few years and build a new one. Yet this is the odd situation in which we United Lutherans are now involved.

At our convention which opens this week we have an 83-page report on reorganizing our church. Much time will be spent in dealing with a long series of recommendations on this subject.

But another report which is very brief (seven pages) tells of progress toward a merger of the United Lutheran Church with other churches. It seems likely that three churches will join us in discussing merger plans.

Our convention this month will vote on several recommendations: 1) that a commission of 13 be appointed by the Executive Board, and 2) that this commission be authorized to take part in drafting a constitution for a merged church.

This gives the commission a free hand. It can come to the 1958 or 1960 convention with a complete plan for a new church. At this stage we are not asking any questions. We United Lutherans are so eager to get ahead with some sort of merger that we are willing to accept almost any proposal we can get.

SOONER OR LATER, though, questions will have to be asked. The important one is how much centralization of authority there should be in a merged church? We in the ULC are now in process of centralizing in the Executive Board almost complete authority over the other ULC boards and agencies. But our 32 synods are wholly self-governing in many important respects.

Synods have authority over theological education, ordination and direction of the clergy, and supervision of the churches. The ULC has no right to interfere in what a synod does with any of its pastors or congregations.

If the churches which join with us in merger discussions are favorable toward such regional self-government, there will be no problem. But if they don't like this idea, we shall have to decide whether to abandon our way of doing things.

There is nothing that needs to be settled at this time, because merger discussions have not yet begun. But we should be kept well informed as the talks get under way and trends begin to become plain. We should have opportunity to adjust ourselves to the new situation as it emerges, instead of after the varnish is dry on the new constitution.

NOTHING THAT comes up in the merger discussions is likely to be so serious as not to be easily solved. We won't lose sleep over such simple questions as the name of the new church or location of headquarters. We'll probably have to haggle about whether pastors of a merged church may be members of secret orders (a few ULC pastors are, but some Lutheran denominations don't permit this).

The great strength of the merger prospects is in the deep unity of faith we have with the churches we hope to unite with, and our eagerness to go far more than half-way in meeting proposals which come to us with the other churches. The next few years promise to be a time of fulfillment of old hopes and prayers. There is likely to be genuine advance on the long road to Lutheran unity.

—ELSON RUFF

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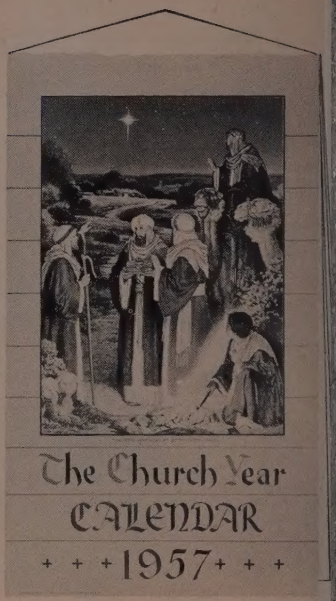

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Month	*Subject*	*Artist*
Jan.	The Star of Bethlehem	Harper
Feb.	John Sends His Disciples to Jesus	Jones
March	Sealing the Tomb of Jesus	Coleman
April	He Is Risen	Mohlte
May	Jesus in the Market Place with His Mother	Jones
June	Israelites Going to Egypt	Jones
July	Ruth in the Field of Boaz	Jones
Aug.	David Meets Goliath	Jones
Sept.	Solomon Becomes King	Jones
Oct.	Jesus Raising Jairus' Daughter	Jones
Nov.	The Rich Young Ruler	Mohlte
Dec.	The Adoration of the Shepherds	Karch

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